

THE HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

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The Reverend John B. Affleck, O.P.,
141 East 65th Street, New York City.
Advertising Manager,

NATIONAL CONVENTION WINS APPROVAL AND BLESSINGS OF HIERARCHY

The unanimous sentiment in favor of the National Holy Name Convention prophesies an overwhelming success to this great coming Holy Name event. Letters by the hundreds are pouring in to National Holy Name Headquarters from the unions and from individual societies in the United States and Canada for information and seeking an opportunity to help. Without a single exception the whole-hearted cooperation, approval and Blessing of each Cardinal, Archbishop and Bishop has been pledged. Limited space will allow us to print only a few excerpts of these encouraging letters.

ARCHBISHOP'S HOUSE
Lake Street
BRIGHTON, MASS.

Dear Father Conlon:

I am pleased to have this occasion to send you and all interested in the Third National Holy Name Convention my most cordial best wishes and blessing.

Very sincerely yours,
Wm. Cardinal O'Connell
ARCHBISHOP OF BOSTON



ARCHDIOCESE OF SAN FRANCISCO
Chancery Office
1100 Franklin Street
San Francisco, Calif.

Dear Father Conlon:

I am pleased to give my approbation to the Third National Convention of the Holy Name Society and to bestow my blessing upon its deliberations.

With kindest regards, I am
Fraternally yours,
John Joseph Mitty,
ARCHBISHOP OF SAN FRANCISCO



ARCHBISHOP'S RESIDENCE
29 East Eighth Street
Cincinnati, Ohio

My dear Father Conlon:

I am very happy to learn that your Third National Convention is to be held in New York City and I wish

you every blessing for the success of the Convention.

With an expression of my deep esteem, I am

Yours sincerely in Christ
John T. McNicholas, O.P.
ARCHBISHOP OF CINCINNATI



ARCHBISHOP'S RESIDENCE
2809 South Carrollton Avenue
NEW ORLEANS, LA.

Dear Father Conlon:

Permit me to express a most cordial approval of your plan to hold the Third National Convention of the Holy Name Society in New York City this coming September and to wish you the fullest measure of success.

There is nothing that is more needed today in the religious life of our Catholic men than the faith, courage and consistency that was born of the spirit of the Holy Name Society. May God then bless this Convention and diffuse and strengthen this spirit throughout the land.

Very sincerely yours in Christ
JOSEPH F. RUMMEL
ARCHBISHOP OF NEW ORLEANS



ARCHBISHOP'S RESIDENCE
10044 113th Street
Edmonton, Alberta

Dear Father Conlon:

I hope that the Convention will be a magnificent success, and that its influence will extend even to these distant branches in the Canadian west.

Yours very faithfully in Xto,
Henry Joseph O'Leary
ARCHBISHOP OF EDMONTON



BISHOP'S HOUSE
151 Walnut Street
Manchester, New Hampshire

Dear Father Conlon:

I am grateful for your notification of the National Convention, and gladly offer my heartfelt wishes for its success. May God bless its deliberations and direct its every step.

John B. Peterson
BISHOP OF MANCHESTER

BISHOP'S HOUSE
114 Broad St.
Charleston, S. C.

Dear Father Conlon:

It gives me a great deal of pleasure to express my approval of your plans for the Third National Convention of the Holy Name Society and to give you my blessing upon its deliberations.

The Holy Name Society has done a great deal to deepen the spiritual life of our Catholic men and to promote regularity at Holy Communion.

With best wishes for a successful Convention, I am
Yours sincerely in Christ,
Emmet M. Walsh
BISHOP OF CHARLESTON



BISHOP'S HOUSE
222 South Third Street
Belleville, Illinois

Very Reverend dear Father Conlon:

I rejoice that the coming Holy Name Convention will be a great factor for good, an occasion for truly apostolic work in the cause of religion. It will give inspiration to our Catholic men enrolled under the sacred standard of the Holy Name of Jesus, to consecrate themselves anew to the high ideals of the Holy Name Society.

It will, moreover, make our Holy Name men, gathered to hear timely addresses, more deeply conscious of the splendid opportunity afforded them in our day of assisting the Church in her many problems and carrying on constructive Catholic Action in compliance with the important teachings of our Holy Father on Christian marriage, education and the betterment of the social order. And as they proclaim their faith in the divinity of Christ, their voice will be heard throughout the land in solemn protest against modern atheists who dishonor this Most Sacred Name.

Wishing your Convention every success and blessing, I remain,

Sincerely yours in Christ,
Henry Althoff
BISHOP OF BELLEVILLE



THE BISHOP'S HOUSE
275 Harriet St.
WINONA, MINNESOTA

Dear Father Conlon:

There can be no doubt of the enthusiasm which our Catholic men will put forth to make this National Convention an outstanding success.

You have my sincerest prayers for the success of

the National Convention. May it draw a large number of our men to New York for prayer and consideration of the lofty ideals for which the Society was founded.

With every good wish, I remain

Sincerely in Christ,
Francis Kelly
BISHOP OF WINONA



BISHOP'S HOUSE
947 East Avenue
Rochester, New York

My dear Father Conlon:

You may be sure that I shall gladly join with our Diocesan Director in an earnest effort to have our Diocesan Union do everything possible for the success of the Convention.

Fervently invoking the blessing of God on your good work, I am

Sincerely yours in Christ
Edward Mooney
ARCHBISHOP-BISHOP OF
ROCHESTER



BISHOP'S RESIDENCE
107 South Union St.
Natchez, Miss.

Dear Father Conlon:

I earnestly hope that this excellent organization which is doing so much spiritual good in our country will receive God's abundant blessing in its Convention. I shall give this Convention a memento in my prayers from time to time.

Sincerely yours in Christ,
R. O. Gerow,
BISHOP OF NATCHEZ



DIOCESE OF LOUISVILLE
Bishop's Residence
1118 So. 3rd St.
Louisville, Kentucky

Very Reverend dear Father:

I cherish the hope that this National Convention will strengthen the faith of our Catholic Manhood and enkindle in them a deeper sense of love for Him Whose name they honor and respect.

With expressions of good wishes, I am

Yours sincerely in Christ,
J. A. Floershi
BISHOP OF LOUISVILLE



HOLY NAME CONVENTION

THAT the forthcoming Convention of the Holy Name Societies of this country which will take place in New York City from September 17-20, will be a huge success, cannot be doubted from the great interest being shown by its spiritual directors and its many members. Space would not permit us to publish the many letters received from many parochial societies and diocesan unions pledging their support and active part in the Convention.

IT is many years since the Holy Name Society was introduced into this country and there is something particularly notable in America's reception of the Holy Name Apostolate. It came as an ideal in perfect harmony with the spirit of America. America's creed is perfect harmony and fellowship among men. The Holy Name Society harmonizes with this spirit of tolerance in seeking free and open manifestation of faith in Jesus Christ and the unrestricted participation in this faith by all men. America is a nation still in its youth, with traditions still in the making. Development is America's password. The Holy Name Society re-echoes this same note of development in the spiritual life of busy men engrossed in the idea of progress.

THE true progress, the fundamental concern of the Holy Name Society is the supernatural perfection of man. It proposes the means that Christ gave and leads its members every month in the public reception of the Body and Blood of Jesus. Without the least pretense at control or direction of social, political or economic policies, the Holy Name Society has gone about its work and found the secret of its success in the public, organized and practical profession of belief in Jesus Christ as God. With a supernatural principle and a supernatural object, its influence in the United States has been spiritual and the aim of the authorities has been and is to keep it so.

THE influence for good, both religious and civil, that flows from the apostolate of the Holy Name in America cannot be questioned. A good Holy Name man is synonymous with a good citizen. The

man who adheres steadfastly to the pledge of the Holy Name is a reserve power to good citizenship in his country. He challenges those forces that would corrupt good citizenship; he breaks the slavery of human respect by the demonstration of his humble position towards his Creator.

THE influence of the Holy Name Society reaches into Catholic citizenship and society in general, but the initial place of its operation is in the soul of man and its basic purpose is the devotion to the Divinity of Jesus Christ. But from its very foundation it has added to its hidden activity in the soul of the individual member, a peculiar external apostolate. It has ever held that its mission is only half achieved if the fruits of the devotion are

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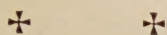
The July and August issue of the Holy Name Journal will be combined in one number and released for the Second Sunday in August.

kept hidden within the soul. They must take form in word and deed and thereby draw all men to follow them. The Society acts upon the teachings of our faith, that man receives from God a material body as well as a spiritual soul and, consequently, he must render acknowledgment of his devotion and reason for his faith with his body as well as with his soul. Not only does one man or do a few scattered individuals live as testimonials of the Divinity of Jesus Christ and devotion to His Name, but thousands upon thousands consistently give public expression to their belief in and their respect for Jesus Christ and His Holy Name. If the Holy Name Society has done nothing else it has put to flight the idea that manhood and achievement cannot harmonize with religion, that manhood thrives on coarseness. Another feature of its apostolate is its example for clean living; its campaign for the reverence of holy things, for clean speech and for honest dealing.

FOR more than six centuries the divine objective of the Society has attracted great and small, prince and peasant, merchant and laboring man to its ranks. The weapons with which the Holy Name Society operates are not manifestations of intimidating numbers, nor the accumulations of political strength. They are a gentleman's reproof to the offenses

against the Holiness of God and a Christian's effort for the solid establishment of the truth of Jesus Christ.

THE coming National Convention of the Holy Name Societies will proclaim to America and its people the triumph and stability of its work among Catholic laymen, its adaptability to the American spirit and its welcomed ministration to the present and rising needs of the American Catholic. Six hundred and fifty years of success in the Holy Name apostolate and its singular triumph in America should incite every Holy Name man to take an active part in this coming Catholic demonstration.



THE HOLY NAME MAN AND THE SACRED HEART

THE month of June should be one very dear to the hearts of all Holy Name men because it has been consecrated by Holy Mother Church to the Sacred Heart of Jesus. It is, indeed, fitting that in this heartless age we should allow our minds to meditate upon that Heart which is the model as well as the refuge for all mankind.

THE history of Christianity is love; it is the history of the Sacred Heart of Jesus Christ, the Redeemer of the world. He became Man through love and His thirty-three years on earth were years of love for each one of us. The gospels give to us many instances of the love and compassion of the Sacred Heart. They remind us that we should never forget that the Son of God made Man, had a heart like ourselves, a heart moved by tender feelings and emotions.

HOWEVER, the intention of the Church in consecrating the month of June to the Heart of Jesus is not only for the purpose of paying a special honor and adoration to It during these days, but also to impress upon us the need of cultivating in ourselves those virtues to which Christ called particular attention in Himself during His earthly life among us.

OUR Saviour said: "Learn of Me because I am meek and humble of heart." By these words Our Divine Master did not exclude all the other virtues because, being God, He possessed every virtue in a divinely full and perfect degree. By calling our attention to meekness and humility it must follow that the practice of these virtues will lead us the more quickly to Him and make our hearts pleasing to Him. Jesus is all love. Meekness and humility are the fruits of well-directed love and cannot exist without it. Meekness is nothing more than that at-

titude which we take in our dealings with others. Humility is the interior quality of our outlook upon life.

THESE two virtues must needs be carefully cultivated today because the entire course of our modern life seems to be in the opposite direction. But meekness cannot thrive without humility. Today this virtue is being assaulted from every angle. The Ego is the only thing that seems to count in our present age and the more self conscious it is the higher value men place upon it. In proportion as a man exalts and extols himself, his dependence upon God and his fellow-man declines. Man depends upon the Creator for his life and sustenance. He is a social being and dependent in a large degree upon his fellow-men. He cannot, therefore, look upon himself as the pivot around which the world, or his own life, must necessarily revolve, or that he is the basis towards which all men and all things infallibly must converge.

DEVOTION to the Sacred Heart, then, in order to be pleasing in the sight of Christ, must not be a mere pious sentiment or the surge of a religious sentiment, but a serious effort to capture something of the meekness and humility of the Heart of Him Who came to us in order to be our guide and model in forming and regulating the feelings and sentiments of our hearts.

THE heart is the man. The face may show strength and vigor and resourcefulness, but if the heart fails weakness is depicted in every lineament. We read a man's character in his face just as we read the time of day on the face of a watch. However, we cannot see the life-giving energy that is within and from which springs the good or the bad in a man's life.

IF THE head of a man is not well equipped, it is not necessarily his fault because every mind is not capable of great things. But if the heart goes wrong, it is man's fault for the Creator gives no one a bad heart. God made man to merit and not to gain renown. A man may cultivate his mind until it can rule the world, but he must also cultivate his heart so that he may reach his eternal destiny.

THE true Holy Name man can do no better during this month, which is consecrated to the Sacred Heart, than to strive conscientiously to make meekness and humility play a large part in his life. If, by the end of the month, he shall have found his proper level as regards God and his fellow-man, his life and conduct will be distinguished by that meekness, humility, and gentleness which characterized the model of all men, Jesus Christ, during His earthly life.

St. Thomas Aquinas

and The Blessed Sacrament

BY NORBERT M. WENDELL

TWELVE hundred years after that memorable journey of the Boy Jesus to Jerusalem, another child travelled the very same road to the Holy City, to the City of God. Unlike Jesus, this second child travelled not with his parents, but alone, even, we might say, in spite of his parents. Like the Divine Child before him this child made his way to the Temple, he entered "in the midst of the doctors," and like Jesus he heard them and asked them questions.

SEVEN hundred years have passed since then and this same child, now grown to manhood's full stature, may still be found "in the temple, sitting in the midst of the doctors." He has become *the Doctor* of the Doctors, the master of them all, the possessor, most will agree, of the grandest mind ever given to mortal man.

SAIN'T Thomas Aquinas will always be found "in the midst of the doctors" for it is there that he needs must be about his Father's business. The fame of his learning has become such, that this is the only place in which people look for him—"in the midst of the doctors." However, most of us forget one important fact. Admittedly Saint Thomas Aquinas is known best to men for his knowledge, but this we must never forget—Saint Thomas Aquinas is known best to God for his love. The world admires his head; God blesses his heart.

IF, at any time or for any reason, the Doctors had deserted the Temple, they would have left Thomas Aquinas behind them. For as much as Thomas loved the Doctors with their wisdom and learning nevertheless, he had found Someone in the Temple, Someone dearer to him than all the Doctors, all the wisdom, all the learning ever known to men. Mary had found that Someone in the Flesh; Thomas came upon Him, twelve hundred years later, in the Eucharist. From that moment on his life was dominated by that Someone. In short, the little child had fallen desperately in love with the Master of the Temple.

ALL the difficulty man has ever experienced in loving the Blessed Sacrament Saint Thomas expressed in one line of poetry.

"Adoro te devote, latens Deitas."

(O Godhead hidden, devoutly I adore Thee.)

OUR Lord in the Blessed Sacrament is hidden. There is the whole difficulty. If we could see Him, touch Him, even taste Him it would be easy. We just couldn't help loving Him. But He is hidden. Our God is a hidden God. Most of us are content to let it go at that. He is a hidden God, but we forget that like everything else which is hidden, He can be found. We cannot hope to penetrate the Mystery, but we can allow the Mystery to penetrate us. We can allow the Blessed Sacrament to penetrate our cold and unresponsive

hearts. When we have done that we will have found our hidden God. Saint Thomas did it; so can we. So must we if our lives are to escape that intolerable monotony which labels so many of them "earth of the earth earthy." The Blessed Sacrament is the best Thing we have which gets us directly off this earth. It is the most perfect Link there is for binding us to heaven, and most of us do not even take the time to make the connection.

SOMETIMES, when going to bed at night, it might be a good practice occasionally to look back and review the conversations we have had during the day. If we are honest with ourselves we will have to admit that for the most part they have been vain, foolish, like the idle babbling of senseless children. And when these conversations multiply, and the days turn into years, is it any wonder that our lives take on dreadful monotony? Is it any wonder that we rush from one thing to another, trying in vain to escape our humdrum existence? Perhaps no man of his age was more active than St. Thomas, yet with all his activity, his life would have been terribly monotonous without the Blessed Sacrament. His days were crowded with the affairs of Popes and Kings, but for him those were only incidental. The glamorous part of his life was passed in the midst of the Doctors with his books, and in the Temple with his Eucharistic Friend. (Continued on page 27.)

19th Century Alternatives

BY

BERNARDINE M. QUIRK

WHEN JOHN HENRY Newman left Oxford for Littlemore and Littlemore for Rome, comparatively few of his contemporaries viewed the incident as other than an unfortunate defection from the Church of England. And, when in 1848, Karl Marx issued his "Communist Manifesto," this inflammatory epistle failed to arouse any great interest outside of the limited circle of radical economists. The intelligentsia of the Mid-19th Century regarded the one-time vicar of St. Mary's as just another hopeless idealist whose extreme notions about Apostolic Christianity had led him away from the possibility of the Anglican Primacy to the futile obscurity of his Brompton Oratory. Marx, they labelled as a harmless visionary whose theory for the creation of an international association of workers was but a fantastic illusion. The whole world knew, so they argued, that Roman Catholicism, with its rigid dogmatism, could never survive the "revelations" of the microscope, the scalpel, and the test-tube. "Science" you know, was about to blast completely, the "superstitious medievalism" of the City by the Tiber. While even now, events were shaping themselves which would result, ultimately, in the loss of whatever political prestige the "petty Italian monarchy" still possessed. Newman was a fool, indeed, to forsake the emoluments of the Crown and the glamour of Canterbury for an absurd devotion to a "lost cause." Why couldn't the man understand that Rome was "done" and that, shortly, it would sing its own requiem? As for Marx, well, it

was wholly inconceivable that the exclusiveness of bourgeois society could be replaced by the vulgar communism of his brain-child proletariat. And anyway, with Britain flinging her Empire to the four corners of the earth, with France erecting its Second Republic, with the ominous fall of Count Metternich in Austria and the ascendancy of Prussia in the making, there were far more important things to think about than the theological quibble of a High Church minister or the utopian dreams of an expatriated German socialist.

THUS "reasoned" the intelligentsia of the Mid-19th Century. But in common with the intelligentsia of any other era they were notoriously deficient in real intelligence. For, had they probed beneath the deceptive grandeur of a brutal Imperialism or analyzed the causes of a proud Nationalism; and had they torn aside the alluring camouflage of an inhuman Capitalism, these "wise ones" would have recognized the fact that Western Civilization actually, was, entering upon the final stage of its mad flight from sanity. Society, they would have viewed, not from the smugness of a Middle-Class parlour, the cheerful conviviality of a club smoking-room, or the aloofness of a patrician salon, but rather, from the hell of those unspeakable slums where men, women, and children, the victims of a mad Industrialism, lost their identity as human beings and became merged with the machines which they operated. Had they enjoyed this perspective they would have realized that the glitter of material prosperity and the apparent

success of Machiavellian politics were purchased at the terrific price of sacrificing the essential dignity of mankind. With this knowledge they might have been able to grasp the real significance of the actions of Newman and Marx for, unknown to one another, Newman and Marx threw down the gauntlet to Western Civilization and challenged it to accept one of the two alternatives.

NEWMAN, in "going over to Rome," acted upon the conviction that the soul of Europe suffered, acutely, from a spiritual nostalgia for that Mother Church whose authority it had repudiated in the 16th Century. He saw, clearly, that the rejection of this authority in realm of religion had led, by successive stages, to the inversion of the whole order of things. The Humanism of the 13th Century inspired, nurtured, and restrained, as it was by Catholicism, flowered into the glories of the Renaissance creativeness; but, unfortunately, in this flowering, it had gradually cut itself loose from the Divine roots from which it had sprung. Man can be intelligible only in relation to his Destiny. And when this Humanism, this intense faith of man in himself and in his own powers, began to divinize Man and to refuse belief in principles extrinsic to Man, the process of de-humanization had its inception. Man was about to become a question mark.

As Nicholas Berdyaev so aptly expresses it: "Man without God is no longer man. . . . The man who has lost God gives himself up to something formless and inhuman, prostrates himself before material necessity." This is precisely what

had happened to Europe in the 19th Century. It had literally forgotten its yesterdays, and what these yesterdays had done for Western civilization. It had forgotten that from the year 400 to 1000 A.D. Catholicism had gone down into the valley of death to give Europe life, and that this life was the unifying principle of an Apostolic Faith bestowed upon it by the Roman Ambassadors of Christ. Of this period the modern Newman, Karl Adam, in his "Christ and the Western Mind," says "The Christian Faith even though martyred over and over again, was the only vital thing in the decaying Roman Empire; and when the Germanic tribes broke down the frontiers and combined their youthful vitality and spirit of heroism with the spirit of Jesus, the dawn of a new day broke for Christendom. It was not long before the cross sparkled on the crown of the Frankish king and soon, also, on the diadem of the Roman Emperor of the German nation. And at last came the day when the whole of Europe . . . apart from a few heathenish corners . . . had become Christian. And the West, however divided in tongues and split in nations, united in a single sublime sanctity, in the confession of Christ. It was in Christ that the West found its true unity, more intimate and more subtle than all the ties of blood, stronger and more lasting than any unity imposed upon it by a common fate; the unity of the same Faith and the same worship." Europe had forgotten, too, that from the 11th to the 14th Centuries this Faith had permeated every phase of its natural and supernatural activity and had realized the closest approximation to the ideal of Christian universalism that the world has ever known. This was true because Catholicism had shaped the conscience of Mediaeval man and though it allowed, nay encouraged, the fullest development of his personality, it constantly remind him that "we have not here an abiding city." It taught him that Man is not an autonomy, self-sufficient unto himself but, rather, that he is creature of God with rights and correlative duties which have

their foundation in the Eternal Law of that God. This was the dominant philosophy of the ages of Faith. And as long as the Church was able to apply it to the hearts and minds of European men, Europe had a sense of spiritual and intellectual equilibrium. But when the Humanism of the Renaissance, literally, "got out of hand" and the interior disbelief of the 15th Century became externalized in the formal rejections of the 16th, the immediate preparation for the later glorification of Man was completed. The Church could and would have brought about the necessary re-orientation by reforms from within. But the repudiation of Her authority by the Reformers resulted in the proposing of new credos for the old Credo, "the setting up of altar against altar, church against church," and the tearing asunder of the seamless garment of Christ. Politics, economics and intellectual life became divorced from Religion and, with the full application of the principle of private judgment, the objective morality of Catholicism was replaced by the subjectivism of Protestantism. The Counter-Reformation, inaugurated by the Council of Trent in 1545, checked the disrupting influence of the new movements; but the Pied Piper of Wittenburg, the gloomy Dictator of Geneva, and the royal Blue Beard of England had done their work too well. Europe was henceforth to be much like a patch-work quilt with the various patches representing those nations whose divergent religious allegiances, made necessary unity an impossibility, and prepared the way for the de-Christianizing of Christian Europe.

Now it was this creation of the autonomous Man, this erection of subjective rather than objective standards of morality, that resulted in the Liberalism of the 19th Century. Having rejected the supreme authority of the Roman Church in the 16th Century, the three-hundred year process of religious and intellectual dis-integration had led the West of the 19th Century to question all authority, whether religious, intellectual, or social. And by a com-

plementary progressive denial of the Divinity of Christ, the West had lost faith in the humanity of Man. For the West, (or the East or the North or the South,) cannot have faith in the humanity of Man unless it remembers that the humanity of Man was assumed by Divinity in the Person of Jesus Christ. It was this Liberalism at work in the Church of England and the refusal of this same body to reject it "in toto" that had been the occasion for Newman's conversion. He had sought to return Anglicanism to the purity of Apostolic Christianity through his "Via Media" and for a time had succeeded in a certain rejuvenation of Christian life within its ranks. But it was not long before the realization was borne in upon him that the Church of England had been made with human, rather than Divine Hands. And, since he was eminently logical, he retraced the steps of his reasoning and came to the conclusion that, if Europe was to regain its sense of balance, it must seek its revivification in the Sacramental Life Blood of Rome which, ultimately, he had come to recognize as the sole custodian of the original deposit of Apostolic Christianity.

MARX, on the other hand, repudiated all that had gone before. For him, Europe's history and social evolution were to be interpreted, not in terms of the acceptance and later rejection of Catholicism, but rather in those of economics, the development of materials, productive forces, and the diversified forms of production and exchange. Man was not to be considered as a creature of God with rights and duties derived from a law of Nature which, in turn, was but the participation in the Divine Law of the Creator. He was, rather, to be compared to a bit of flotsam, whirled here and there by economic cross-currents which he was powerless to resist. Marx reduced all life to economics. Economics constituted the only reality. Religion, philosophy, art, culture, all these, were but illusory reflections in man's consciousness of a basic economic process. (Continued on page 23.)

Why Not Try *AUTHORITY*

BY JEROME JETAFAR

IT seems unbelievable that any Christian should have to be asked to try God. Yet, sad to say, a recent book makes this very request. Can it be possible? I once heard a mere boy explain the difference between a Pagan, Atheist, and Christian. He thought that a Pagan was one who did not have God, an Atheist one who rejected God and a Christian one who has God. This appears to be a practical, if not absolutely accurate, definition of the terms. Yet many, too many, people who profess to be Christians insist on making that asinine and exasperating statement, "You know I'm not religious" or "I don't really believe in God." Just as if it was something to boast about. It was for these, no doubt, that the book 'Why not try God?' was written. It is not, I regret to say, good philosophy. It is not even poor philosophy. It is evident that the author had an idea, seized a handful of works by 'the most popular authors of philosophy' and then wrote down a hodgepodge of nonsense that is neither true nor of practical use. Oh no! I am not accusing the writer of duplicity or lack of sincerity but, like the blind man who touched the leg of an elephant and immediately called it a tree, she has undertaken to explain something of which she is entirely ignorant. The subject of God is the deepest, most difficult and most important in human experience. We know that when we desire medical certainty we turn to the doctor, legal knowledge to the lawyer, construc-

tion work to the civil engineer. In other words, if we wish to know something about a particular subject, we naturally consult an authority on it. How much more important is this when we enter the domain of religion? Still thousands, who deliberately ignore books by authors who were guided by the proper authority, will read and believe the words of 'Why not try God?' almost as readily as they would believe the Bible, and why? A remark in the New York World Telegram of Dec. 2, 1935, which published this work, gives the answer. It reads, "from one of the world's most notable and beloved women." This is the magic password of infallibility. On this alone, a great actress is believed to be a competent philosopher.

IN reading the work I was reminded of a rhyme I knew as a child, "Mary, Mary, quite contrary." Why will people continually think of sorrow as an evil to be avoided at any cost? The author herself might have never bothered to 'try God' if everything had been happiness in her life. Most of the great things that have happened in this world were connected with sorrow of some sort. Our finest masterpieces were painted, poems conceived, musical scores composed and stories created, in poverty and misery. On a bed of pain St. Ignatius Loyola changed from a soldier of the state to a soldier of Christ and founded the great Society of Jesus. Yet the stubborn cannot see the blessing in a sickness, a loss,

or disaster. The author cannot see the need of it and proposes a scheme of conquest—to change it by power of thought. (Not the sins of life, mind you, but the sorrows.) The method used reminds me of a lad playing cowboy. He was having a great time and when I asked him what it was all about he replied, "I'm a cowboy." It was obvious that, by the use of his imagination, he thought he was a cowboy, but the fact remained that he was a small boy. Daydream or delude ourselves as we like, we always must eventually face the facts as they are in reality. Procrastination might delay but it will never relieve the situation. A priest, when asked what solution he offered to the problems of sorrow proposed by his parishioners, made this wise reply, "I cannot cure poverty, nor erase trouble at a gesture, but I can point the way to endure it in resignation and even in joy." He took his method from authority. Let us see how the author of 'Why not try God' handles the situation.

CERTAINLY she is to be commended for turning in the proper direction for comfort. It is the means used that must be condemned. It appears that the foundation for her matter is the philosophy of Descartes. His was the theory of innate ideas borrowed from Plato; the theory that ideas are in no way caused by external objects but merely wake into life on the occasion of the perception of the object. Relying on this, the author we are discussing makes this statement in her third chapter, "So our concern is not really with external things at all, these being secondary, but with our thoughts. Let's see about this. The

first thing you find is—'I am.' All right. How do you know you are? Because you can think about it. Then what is the primary fact of existence? Why, thought, of course. Take that away and man is nothing." Oh why, will people dabble in philosophy or accept the first crack-brained theory as true without making a complete investigation. Listen, —an insane person lacks the power of thought, properly speaking. So does one who is unconscious. Does this mean that they cease to exist or cease to be men? Clearly the above conclusion is founded on Descartes famous error, 'Cogito, ergo sum—I think, therefore I am.' This is what Descartes took as his first principle. He denied everything and then started out to prove his existence by the postulation, 'I think.' But is this not assuming something with which to think? Does not the existence of a thinking faculty, the intellect, first need proof? Nor is existence the result of thinking. A person must exist *first* before he can think. So the conclusion—I think, therefore I am—looks rather foolish. Moreover we cannot prove the veracity of our faculties, such as the intellect, so if we start by doubting them, we can never recover certainty and hence become Sceptics. All this the author in question did not think about and, consequently involves **herself** in many contradictions. Let us go back and glance at some of them.

MY intention here is not to ridicule the well meaning lady but to clear up a few statements which may cause some innocent readers to go astray. The first is a remark about God found in the first chapter; "He would, I had been informed, be very angry if He found out that I loved my mother better than I did Him." I answer that from authority—taught to babes in the grade school. God does not 'find out' as He knows all things even our most secret thoughts and desires. God commands the love of parents in the fourth commandment. He demands, first and foremost, the love of Himself in the first commandment. We owe the production of our bodies, as ordained by

God, to our parents but we owe the existence of our souls to Him alone. Our salvation depends on God, not on our mother and father. So where should we direct our greatest love? Again in the second chapter the author discusses the Divinity. She reaches the surprising conclusion that God is all powerful and is everywhere. We refer again to beginners catechism for children. These are some of the questions and answers: Who is God?—God is the creator of heaven and earth and all things. What is God?—God is a pure spirit. Where is God?—God is everywhere. Can God see all things?—God can see all things even our most secret thoughts and desires. Can God do all things?—God can do all things and nothing is hard or impossible for Him. These are just a few of the truths that are taught to babies. Yet the author waited years to find it out.

HOWEVER, so far so good,—then alas! alas! unrestrained and unguided by authority, she seems to fall into Pantheism. Quote, "It becomes increasingly clear that creation was the work of but one Mind and that this Mind belongs to you and to me and to everyone." Authority replies, God is everything but everything is not God. Just as we might say, the artist is in the masterpiece but the masterpiece is not part of the artist. An act of creation is the forming of something out of nothing, requiring the power of the Infinite or God. Man, being finite, cannot create. He first must have something to start with. Does not all experience prove this? So please, please don't make man a part of God. If a man can be made into a saint it will be quite sufficient. But, on to the next point. (Really this is extremely interesting and my only regret is that I am unable to give complete explanations in this brief article. Volumes have been written about any one point we here touch.) We find this statement taken from the writings of Steinmetz, "Some day people will learn that material things do not bring happiness." The author apparently believes this a universal fault for she asks, "Why shouldn't we be that

generation?" It's enough to exasperate one. Hasn't the Catholic Church been teaching the doctrines of the spirit since the time of Christ? What were the lives of the vast army of Saints? Blessed Martin, whose life is widely discussed today, did not attempt to change existing material evils by the power of thought, nor did he delude himself into the belief that his poverty, the abuses and hardships he underwent, were fictitious. He ignored both the good and the evil things of the body, which are about all this pagan world seem able to comprehend and, constantly warring against spiritual evil (sin), he did all, endured all, slaved for all, because of a consuming love of God and neighbor. Here again authority pointed the way.

WE'LL pass to another point. The author, after concluding that material things do not bring happiness, lists the good results of 'tuning in with God' as, lasting prosperity, success, happiness and health. But Christ Himself tasted little prosperity; the crucifixion did not improve His health or happiness. Was something wrong in His thinking? Maybe it would be better, in reply, to recall His words, "What does it profit a man to gain the whole world and suffer the loss of his own soul." (Matt 16:26) The next remark of note is this, "A very wise man once said that the world we seem to experience without, is really the world we are seeing within. How could we possibly think one way and have experience in the opposite direction?" Oh! the inane, pardon me, innate ideas of Descartes pop up again. So we see what we think and not think what we see eh! Well, if you experienced a bull chasing you (from without) you could think any way you wished (within) but nevertheless you would run in the opposite direction. Nor would a woman trouble so much about her appearance if she believed that gloomy people would see only a dirty dress of burlap simply because their mental equipment was out of tune. No, authority must again interpose a correction. The process of thought is just the reverse. The op-

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Fifty Million Fifis *Must Be Wrong*

By

RALPH D. GOGGINS

THAT signs of an excessive dog cult have put in an appearance on the world horizon is significant, not so much in the fact itself as in the excess of emotionalism to which some humans are wont to go in spite of wars and rumors of wars, depressions, floods, plagues and pestilences. It is a bit discouraging to even suspect the apparent poverty of loftier interests, the seeming lack of more worthy objects of affection and concern, and especially the increasing mental disorder that seems to either cause or accompany or follow upon this and a growing number of similar modern fads which display definite signs of emotional and sentimental excess.

LET it be perfectly understood at the outset that there can be nothing whatever wrong or objectionable with the reasonable, sane, common-sense pursuit of pet hobbies, take what form of expression they may. Whether it happens to be parrots or spaniels or race-horses or fencing or golf, pet mice or elephants or trained fleas makes little or no difference to the rest of the world and the neighbors, providing the limits of right reason, public order and fitting decency are not transgressed. But when banker Henry gets into the bad habit of squandering more time and lavishing more attention, wealth and affection on his prize horses than on his wife, his banking and his town hall duties, complications of an unpleasant nature begin to show themselves around the house, the bank and the

city hall; and like the pebble in the placid lake, perceptible ripples inevitably find their way to distant shores.

AN English columnist, Andrew Blackmore, in an article entitled "Two Miles of Dogs," sings the praises of the fifi racket in England, stating that at a recent kennel show no less than ten thousand six hundred and fifty blooded fifis were displayed, requiring two miles of closely arranged exhibit benches! More than three and one-half million dog licenses were issued in England alone in 1935, a figure which, he states, does not include common sheep and cattle dogs which do not require a license. He estimates that there are approximately four million pet dogs in England. In the year 1910 there were eighteen thousand nine hundred and ten pedigree dogs registered; in 1935, just twenty-five years later, the kennel club registered fifty-eight thousand seven hundred and ninety-nine blue-bloods.

THESE figures apply to England only. Add to them the records of every other kennel club throughout the world and the unrecorded number of just plain dogs that nestle in loving arms in all sections of the globe and what a doggy world comes into view! Even supposing that each

prized pet costs but five dollars a year to own and maintain, the figures would run into millions and millions of dollars annually.

BUT expense is not the only item in this modern dog business, or is it by any means the principal difficulty. One needs only travel a bit now-a-days to discover what a nuisance, for example, these millions of pets are fast becoming to the general public. Leashed to the hand of fond and tender protectresses or romping free of all but their watchful eyes, these blooded fifis scamper feverishly about the streets and avenues and parks, barking, crying, coughing, sneezing, scratching, snapping and snarling at you on every avenue, every corner, in public buildings, and from under the next table in cafes and restaurants. Whether it be in Singapore, Paris, Brussels, London, Oshkosh or Pigeon Roost seems all the same, for canine propensities are just canine propensities whether on Fifth Avenue, Main Street or along the French Riviera.

TRULY an army of pets, a vast family of beloved adopted children on whom is daily lavished a paradise of tenderness, solicitude and wealth. With what meticulous exactitude, for example, their daily diet is regulated. How affectionately their downy beds are prepared and cared for. What kisses and fond embraces, tootsy-wootsy words and looks are showered upon them. How sparkling their lucky hides are kept,—washed,

singed, curled, dyed, brushed and combed with the aid of all the latest science and invention. Eye-washes to sparkle their little eyes, ear-braces to shape up their drooping ears, brilliantine to glisten their hair, mouth-washes against offensive halitosis, special prongs and brushes and cleavers and files and scissors of all shapes and sizes for the proper care of their little pink toe-nails; downy wool sweaters and fancy leather jackets to ward off the cruel and merciless onslaughts of that monster, Old Man Winter!

AND what an array of doggy furniture and appointments this latest offspring of human affections requires. The old straw stall in the back shed or barn no longer befits these twentieth century moderns. They must have central heating in their modern domicile; they require a sunny, lightsome room, a comfortable bed and mattress, a lounging chair to basque in, a prominent well-cushioned window-seat from which to view the passing workaday world outside. Their blooded status and their high pedigree demand a valet, a dietician, a skilled medical and surgical and dental specialist to keep them fit and trim.

THE social status of these blue-bloods must likewise be commensurate with their pedigree. Under no circumstances can fifi be allowed to mingle with the unwashed *bourgeoisie*, the flea and tick, uberous and parturient canines of the non-ayrian commonality. Her social inhibitions are afforded healthful outlet according to strictly scientific and eugenic methods, lest medievalism in this important matter weaken and thin the pure blood inherited from Ayrian forebears. How necessary these scientific precautions, how fatal their neglect, to her high status and career along those two miles of exhibit benches!

INDEED, the old Touser and Fido and Rover days are gone forever! What nasty looks these old-timers of the good old shed and barn days now receive. Driven from the paradise

of their natural haunts and occupations, the good old dog Trays are perishing from this changed and changing earth. Instead, ultra-modern, blue-blooded dictators "strut their stuff" before a side-stepping and receding pedestrian and vehicular traffic, who step off the side-walk, stop their high-powered cars, shiver and quake in terror or awe of the modern, pedigreed, sleek, imperious Ayrian Fifi of the twentieth century!

BUT what is especially disturbing in that "Two Miles of Dogs" revelation is the steady increase of public interest in the dog cult, the desire for fifis having made giant strides in the past quarter of a century. Fifty years ago an English Kennel Club controlled but fifty-two shows. Today the same club controls no less than one thousand two hundred and eighty-eight. And so it is, we may suppose, with every other kennel club throughout the world.

ALL of which seems to point unmistakably not only to a racket of goodly proportions but more especially to a lamentable poverty of interests and a more and more universal sidetracking of human affections amongst certain classes and types of our modern civilization. That dogs should, indeed, come in for a generous share of mans solicitude and affection is, as had been insisted upon above, as reasonable as it is natural and humane. But that dogs should be unduly exalted above the order and atmosphere which the scheme of creation intended them to occupy, or that they should be fed and maintained with a lavishness and solicitude that countless children in this world long for but cannot have, or that their cult should overstep the limits of propriety, transgress the bounds of justice, trespass unduly on public order and convenience seems to imply the reprehensible excess to which a hobby can be taken.

THE old dictum about idle minds seems to hint strongly at the nature of the soil whence spring so many of the modern fads of which the dog cult is but one. Is it credible

that there is a corresponding dirth of more absorbing interests, more worthy objects of affection? Better husbands, wives, children, morals, homes, education; more worth-while originality and invention; are all of these quondam subjects of interest scrapped for fifi's altar? It is painfully suggested that they are, at least among an ever-increasing circle of humans, even though we continue to attribute the phenomena to idle minds in search of frivolous fads.

"STRANGE, frivolous world" would probably be the verdict of a returned host of gone-but-not-forgotten men and women who left priceless heritages of their worth-while interests and objects of affection to posterity. And when we, too, really stop to think of it, how really nauseating as well as frivolous, for example, is the deranged affection which precipitates otherwise sane human beings into such actions as kissing the snout of a dog, which, after all, is but a few degrees smaller though no less snouty than that of a rhinoceros or chimpanzee or the grumpy, friendly pig. A bronze or marble memorial to everlastingly perpetuate the loving memory of a faithful gold fish or tom cat or stallion is equally awe-inspiring and touching!

LIKE the artist who on all his travels took along his contented cow for purposes of composure and inspiration until the law finally had to intervene in the interests of public order and convenience, so too, it would seem, in the matter of dog insanity there ought to be a law (legislators will kindly make a note of this) against kissing fifi's snout in public, or regulating the minimum size, shape, material and cost of fitting dog memorials, or establishing bigger and better dog parks, dog stores, dog restaurants, dog resorts, etc., etc. Cannot some wealthy widow be found to build and endow a strong and impregnable Alcatraz, for instance, for the solitary confinement of fiendish neighbors and prowling morons who lie in wait for poor, defenseless fifis, shooting and poisoning in the night? How humane and fit

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THIS IS THE FOURTH OF A SERIES OF
STUDIES ON THE PROBLEM OF FAITH

BY ANSELM M. TOWNSEND

Why MUST A MAN BELIEVE?

IT MAY perhaps seem that the present article is not really in its proper place and that it should, in strict sequence, have preceded the last discussion. However that may be, it, in a way, is the complement of that article since it treats of that tenet of Christian and Catholic faith which, precisely because it is at the root of all, is the hardest of all to accept. Furthermore, so far, generally speaking, we have treated of those things as to which there is, more or less, general agreement among all orthodox Christians. But, as we pointed out, there is a vital difference in the motive of credibility for the Catholic and the non-Catholic. They may believe the same dogmas, but their reasons for so doing are by no means the same. The Protestant believes, in the last analysis, because he accepts certain doctrines as reasonable. In a word, he accepts the *dicta* of his own private judgment. Living as we do, in a community and a civilization permeated with this philosophy, it seems, even to Catholics, incredible that this theory has had influence over human minds for less than a fifth of the time which has passed since the Christian Faith was first manifested to man and that, even now, it is held by less than a quarter of all who profess that Faith. Whatever this theory may be worth, it still remains strange not only to the majority of Christians but also to the

essential tradition of Christianity. The Catholic theory, to say the least, is fundamentally diverse. The Catholic believes not because he wishes to, though he does so wish, but because he regards himself as bound to accept the tenets of Christianity because they are imposed by an authority he has no right to resist. What then is this authority?

RELIGION, as we have previously insisted, is essentially a supernatural thing. Therefore, its major tenets must, of their very nature, transcend the purely natural and human. They must depend upon something extraneous to man. The average Protestant insists that this external authority is the Scriptures, freely interpreted according to the good pleasure of the individual. The objection to this theory is twofold. In the first place, the Sacred Scriptures, considered strictly in themselves, are not adequate to require our belief, since their authority is not self-evident. That being so, it is difficult to see how the Protestant can say, as he does, that the Scriptures are the Word of God. Of course he is right as to fact, but, to be frank, he cannot prove his statement, for every one of the arguments usually adduced by him in proof can easily be set aside. When the first Protestants separated themselves from the unity of the Church of Christ, they carried with them this belief in the

inspiration of the Holy Scriptures but, resisting as they did, and as their successors have done and continue to do, the authoritative infallibility of the Catholic Church, they deprived themselves of the sole argument by which the Scriptures can be proved truly to be the Word of God.

IT MAY seem strange, if not absurd, that the Church should claim that she is the sole guarantee of the authority of the Scriptures and yet, when she is called upon to show her credentials, refer us to these same Scriptures as having within them the charter of her own powers. This looks very like a vicious circle which is the pet abomination of every logically minded man. However, a closer examination and analysis of the argument shows that it is utterly valid. The Scriptures, the New Testament at least, have an evidential value apart from their divine authority. They must be considered first, at least in the logical order, simply as historical records subject to every law of scientific historical criticism. Judged by every fair standard, by those ordinarily applied by the historian in evaluating the worth of any other document claiming to be of historical weight, the New Testament must be adjudged to be of real worth and such as to command the acceptance of every intelligent man simply as an historical document wherein is recorded the life,

words and deeds of a certain Jesus of Nazareth Who claimed to be the Son of God and presented such evidence in support of His claim that it can only be overruled by impugning either human reason or the veracity of His chroniclers. Of the person and the claims of the Christ we shall speak in the final conference of this series and, for the present, shall content ourselves with merely the bare assertion that Jesus Christ is Very God of Very God.

TAKING this fact for granted, for the time being, and assuming as proved, what we cannot here delay to prove, the substantial accuracy of the Scriptures as an historical document, we discover, upon examination, that Our Divine Lord established the Apostle Peter in a position of especial preeminence. The words of Christ are clear. "Thou art Peter and upon this Rock I will build My Church and the gates of Hell shall not prevail against it." We are, of course, aware that there are many explanations of this text. Naturally, the non-Catholic exposition varies from that of the Catholic, since it is the authority which the Church claims in virtue of this very declaration of Christ which is the chief objection to her upon the part of the non-Catholic. We shall be content here simply to give the Catholic one, since, in the first place, it is the only literal one, secondly, it is the only one which adequately explains all the circumstances and thirdly because it is the only one which can claim any reasonable antiquity. This last reason is of the greatest importance for it is a truism that theories in possession must be disproved and do not have to prove themselves whenever challenged, though they may always be able to do so. This may be illustrated as follows. If I am now living on a piece of land which my father and grandfather had before me it is not for me to prove my right to it. The law presumes that I have a right to be there until someone

proves the contrary. So it is with the Catholic interpretation of those vital words "Thou art Peter and upon this Rock I will build My Church." The Catholic theory is the ancient one. It has not been disproved. Therefore it stands. The Catholic theory, briefly put, is this. Our Lord Jesus Christ, willing to establish His religion on a solid and enduring basis, established Peter as that foundation, granting to him full jurisdiction and authority in all matters of Faith and Morals so that, acting officially as the Vicar of Christ and as the official teacher of the Church, he was, by the action of the Holy Ghost, rendered incapable of teaching or approving anything contrary to the Revelation of Jesus Christ. That is to say, in modern speech, he enjoyed the privilege of official infallibility. Further, since the Church was to have perpetuity while Peter himself must shortly die in Rome as a martyr, and since there would be an even greater need for those attributes in the days to come when there would no longer be the witness of those who personally knew the Lord, the powers and prerogatives of Peter were to be carried on in his successors and since, in the Providence of God, Saint Peter was to die as the first Bishop of Rome, that succession would inhere and continue in the line of Roman Bishops. If Saint Peter had died as Bishop of Antioch, his first bishopric, the succession would have passed to the Bishops of Antioch. The authority of the successors of Peter does not depend, strictly speaking, on their being Bishops of Rome, though, as a matter of fact, every Pope has actually enjoyed that office.

TO MANY this remarkable authority of the Roman Pontiffs seems little short of absurd. Yet a moment's thought will show, on the contrary, that it is thoroughly logical. If the most important problem facing a man be, as it assuredly is, how to save his soul, he must be in a position definitely

to know the right way. Further, God, loosely speaking, is under a certain obligation to establish a means whereby man can attain that knowledge. A mere book, even the inspired Word of God, cannot perform that function of itself. Human nature is far too subject to intellectual vagaries to interpret it uniformly. Nor does it, as we can see with our own eyes. The Baptist, interpreting the Scriptures for himself, claims that Baptism is absolutely necessary for salvation and yet can be administered only to adults, while the Methodist claims that his understanding of the Scriptures authorizes the baptism of infants while the Salvation Army has grave doubts as to whether Baptism has even the slightest real value. The Presbyterian holds that the government of the Church should be by ministers and elders and claims Scripture as his warrant, whereas his Episcopalian brother insists that the Scriptural form of Church government is by Bishops who are really the successors of the Apostles and have a real office superior to that of the priest. Clearly, then, the Scriptures alone are not sufficient accurately to teach a man all he needs to know. Remember the story in the Acts of the Apostles wherein is described the Ethiopian official who was reading the prophecies concerning Christ as he rode along in his chariot. He was joined by the deacon Philip who asked him if he understood what he read. His answer, as you will remember was "And how can I, unless some man show me?" Logically, the Protestant theory of the sufficiency of the Scriptures requires that every man be infallible in his interpretation of them. The Catholic theory involves only a single infallible head. To me, at least, it is easier to believe in the infallibility of one man than in the infallibility of everybody, especially as men teaching opposing doctrines can hardly each be infallible.

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Doctors of The Church

ST. BASIL THE GREAT

AND THE CHRISTIAN IDEAL

BY

HYACINTH F. ROTH

CHRISTIANITY has well been defined as "the ethical, historical, universal, monotheistic, redemptive religion, in which the relation of God and man is mediated by the person and work of the Lord Jesus Christ." It is ethical and not natural, because it nurses the highest aspirations in man. It is historical and not spontaneous, inasmuch as its founder, Jesus Christ, expresses from all eternity the character of a living reality. It is universal and not national, since its mission embraces the care of all men, in all conditions, unhampered by racial characteristics, social standings or national peculiarities. It is monotheistic, for Christ being "One with His Father" constitutes the infinite object of adoration, supplication and consummation. Finally it is the redemptive religion, as it denotes the reason of the Incarnation: the liberation of all men.

THUS the Christian Ideal enjoys the notes of an uniqueness as no other religion can claim. Insured against change, unerring, unfailingly constructive this supernatural ideal bridges the gap between the beginning and the end of human life. It is the same ideal for the pauper, husbandman, merchant, lawyer, physician, nun, monk, priest. It is true we speak of the ideals peculiar to individuals but they are secondary, they are vocations, and serve merely as means in the attainment of the end.

ST. Basil the Great whose feast the Church commemorates on the

fourteenth of this month portrays so splendidly the human workingout of the Christian Ideal. Born in 329 at Caesarea, the metropolis of Cappadocia, his excellent Catholic training at home graced him already at the age of 12 with an uncommon desire for knowledge. Unlike in the West where law and social life fed the impetus of youth, the Eastern schools gained fame through their logicians, rhetoricians and litterateurs. Basil with the idea in his mind of following his father's profession, that of teacher, pursued his elementary training at Caesarea then "a metropolis of letters," followed by higher studies at Constantinople "distinguished for its teachers of philosophy and rhetoric," and graduated from the University of Athens where Christianity was indeed understood but not admired. Explaining as the Athenian teachers did all sciences, religion included, by fallible human reason alone, the Christian Ideal did not rise in their estimation above natural perfection. St. Basil's firmness to the Faith he had been taught at home remained alive by his friendship there with St. Gregory Nazianzen, the future "Theologus" of the East. They shared the same lodging, remained together at the same table, followed the same occupations. Their collegiate life among the masses of pagan attendants is worthy of note. "Neither did we,"

says Gregory, Basil's room-mate, "keep company with scholars that were impious, rude, or impudent, but with those that were the best and the most peaceable, and those whose conversation brought us much profit, being persuaded that it is an illusion to seek the company of sinners on pretense to reform or convert them: it is far more to be feared they will communicate their poison to us. . . . We knew only two streets, and chiefly the first of these which led us to the church and to the holy teachers and doctors who there attended the service of the altar, and nourished the flock of Christ with the food of life. The other street with which we were acquainted, but which we held in much less esteem, was the road to the schools, and to our masters in the sciences. We left to others the streets which led to the theater, to spectacles, feasting and diversions. We made it our only aim, and all our glory, to be called and to be Christians" (Naz. Or. 20).

UPON graduation at the age of 28,

Basil returned to Caesarea to begin his career as orator, teacher of rhetoric, and pleader at the bar. Unusual success, admiration by his hearers, wide renown, all these apparent blessings seem to have somewhat diverted his mind. His reading of divine truths, his advertence to the absolute, God, appears to have been nothing more than a sort of musing, a casual exercise of curiosity. The Christian example of his sister Macrina, her patient admonitions,

then the prudent counsels of his bishop, Dianius, vastly contributed, to his spiritual rebirth. "I awoke," Basil writes, "as from deep sleep, and cast my eyes on that admirable light of the truth, the Gospel. Long I wept over the misery of my life, and prayed that a hand should come and lead me, and teach me the lessons of piety. . . . Then I read the Gospel, and saw there that a great means of reaching perfection was the selling of one's goods, the sharing of them with the poor, the giving up of all care for this life, and the refusal to allow the soul to be turned by any sympathy towards things of earth" (Ep. 223).

THE impulse of living to the letter the ideal as portrayed in the Gospel led him into the deserts of Syria, Mesopotamia, Egypt, scrupulously investigating there the lives and rules of the hermits. He sought out those for his advisers whose faith was in conformity with that of the Catholic Church (Ep. 104) for it was a frequent occurrence that seclusion in tombs and caves came from unworthy motives. His inspection tour concluded he stayed for a while with his bishop in Caesarea then after a short stay at his home established a monastery on the banks of the Iris in Cappadocia. Surveying the needs of the time his followers were to live in community judging the cenobitic life more secure than the eremitical since, as he says in his twofold Rule, a monk ought to manifest to his superior all that passes most secret in his soul and submit himself in all things to his direction (Reg. fus. tract. xx). Beside striving after their own perfection the monks must also educate the young; they should be the fathers of orphans. In training youth St. Basil stressed the adoption of such penances as may correct the fault, as well as punish the offender. "Let every fault have its own remedy, so that while the offence is punished, the soul may be exercised to conquer its passions. For example, has a child been angry with his companion? Oblige him to beg pardon of the other and to do him some humble service, for it is only by accus-

ing them to humility that you will eradicate anger, which is always the offspring of pride" (Reg. fus. tract. xv.). Because of its prudence and wisdom many monasteries for men and women adopted the Basilian Rule and to-day the monks of the Greek Church follow it as the only authoritative rule.

St. Basil's fame became known throughout the East. In 359 we find him though only in deacon orders attend the regional council of Constantinople as member of an episcopal expedition. Recently installed leaders, ecclesiastical and civil, in dire need of support at the moment, asked Basil's assistance. Julian the Apostate, a class-mate of his at Athens, invited him to his court. The replacement of the cross of Constantine on the standards of the imperial army by pagan images sufficed for Basil to withhold his service to a man who by despicable means dared to revive dying heathenism in his campaign after personal gain. Then followed Julian's decree of closing the schools to the Christians, forbidding the Christians also to teach Greek, oratory and philosophy in a vain effort to curb Christian defense. The Fathers, among them St. Basil, not only did not heed the imperial orders but even prescribed that youth read though not promiscuously pagan authors. Herein St. Basil compares man with a tree. Just as "the real property of trees is to bear fruit, still they clothe themselves with foliage; so the fruit of the soul is truth, yet there is some merit in clothing it with external wisdom. . . . A Christian student should follow the example of the bees who draw out honey from flowers which seem only proper to charm the eye, or gratify the smell. But then they must also imitate them in only selecting those flowers that yield honey, and when they extract the sweet juices, let them be careful to leave the poison behind. In like manner we should gather together from the heathen literature whatever may be useful, and leave what is pernicious to morals behind" (De Legendis Gentilium Libris).

THE other call came from Bishop Eusebius who had succeeded Dianius to the see of Caesarea. Having been ordained priest by Eusebius, Basil now assisted his bishop in the administration of the immense diocese. Except for an interval of three years occasioned by the jealousy of Eusebius over his assistant's popularity, Basil remained in Caesarea for the rest of his life. Again it was Basil's wisdom that smoothened relations and Eusebius later speaks of Basil as "the staff of his old age, and the support of the faith." And Gregory Nazianzen writes of his roommate of Athenian days: "The one led the people, the other led their leader" (Naz. Or. 43).

EUSEBIUS died in 370 and Basil became Bishop of Caesarea and metropolitan of Cappadocia. What he had done as monastic head he now did on a greater scale as bishop. He preached about the responsibilities of wealth which, he says, "is not more the property of the possessors than of any one else; possessions are like dice thrown hither and thither in a game while virtue alone of all possessions is the one thing that cannot be taken away but remains with us alive and dead." And in his Third Homily he says: "That which is seen is not the man; we need a superior decree of wisdom to attain the knowledge of ourselves." St. Basil, too, established many devout practices. He himself says that his people communicated at Caesarea every Sunday, Wednesday, Friday, and Saturday, and on all the feasts of the martyrs (Ep. 289). The singing of psalms whose rhythm is one of thought and feeling, centering as they do around Creator and creature, formed a part of the public morning prayer in his diocese. "The Psalms," he says, "effect tranquillity of mind, they are the arbiter of peace, the curb of tumultuous thoughts, the assuager of anger, the bond of friendship, the reconciler of enemies; for what man can retain in his heart enmity towards a brother or sister whose voice commingles with his own in giving praise to God?" (P. G., xxix, 211). An-

(Continued on page 30.)

Baltimore Holy Name Union

Observes Silver Jubilee

PRIESTS and Holy Name men from all parts of the Archdiocese gathered at the Cathedral of the Assumption, Baltimore on April 26th for the Silver Anniversary of the establishment of the Baltimore Archdiocesan Holy Name Union.

A SOLEMN HIGH MASS was celebrated at 10 o'clock by Rev. John J. Dolan, spiritual director of the Central Maryland Section of the Union. The Rev. Albert Liska, C.S.S.R., spiritual director of St. Wenceslaus' Holy Name Society, Baltimore was deacon of the Mass; the Rev. John F. Connell, S.S.J., spiritual director of St. Vincent's Holy Name Society, Washington, subdeacon and the Rev. John Cronin, S.S., of St. Mary's Seminary, Master of Ceremonies.

HIS EXCELLENCY MICHAEL J. CURLEY, Archbishop of Baltimore, presided at the Mass. The officers of the Mass represented the diocesan clergy and members of the religious orders and societies in the Archdiocese. Seven such orders and societies were represented. These officers also represented the five sections of the Union and the white and negro parishes of the Archdiocese. Present in the sanctuary were monsignors, members of the diocesan clergy and representatives of religious orders and societies. The music of the Mass was sung by the Holy Name choir, which was organized recently by the Very Rev. George A. Gleason, S.S., president of St. Charles College.

ARCHBISHOP CURLEY extended his welcome and congratulations to the delegates and other members of the society who filled the Cathedral and said in part:

"I WISH to congratulate the Holy Name men of the Archdiocese of Baltimore on this occasion of the silver jubilee of their Archdiocesan Union. I wish to voice my gratitude to them. They have by their example and their loyalty to their Faith drawn God's blessings down upon this Archdiocese. They have quickened the spiritual life of the Archdiocese. With such an organization in our midst we need not fear the attacks of the forces of evil and irreligion.

"IF THERE were in every part of the world an organization such as our Archdiocesan Union, made up of men united with other men throughout the nation, the enemies of God and religion could not carry on their work of persecution against God. The Holy Name men of this Archdiocese constitute a stronghold of Faith. They are defenders of the Faith, exemplars of what the Catholic Church teaches.

Self-Sanctification The Goal

"YOU men present here today, and the other members of your society, have one great mission in life, the most important of all missions, your self-sanctification. You are striving to save your own souls. You are using the means to assure your success. You know, love and serve God. You keep close to Him. You receive Him frequently. You make of your hearts a reception place for Him. I am grateful to you for all you have done for this Archdiocese. You have received blessings for yourselves, for the members of your family; you have drawn down all blessings in this Archdiocese. God keep you. May He continue to bless you. Go on with your noble work."

THE MOST REVEREND PETER L. IRETÓN, Coadjutor Bishop of Richmond, who for more than a quarter of a century was a leader in Holy Name work in the Archdiocese of Baltimore and for many years the spiritual director of both the Archdiocesan Union and the Baltimore section delivered the sermon.

Bishop Ireton's Sermon

TWENTY-FIVE years ago, the older and younger priests amongst us asked ourselves and asked one another: Is there a place—is there a need—is there a promise or hope of success for a unionizing of forces in the Holy Name movement? The older priests, with some misgiving born of experience, the younger lacking the years and the experience, but with the enthusiasm that youth can give, combined in the initiating of that effort which in this year 1936 finds completed the quarter of a century.

Local Pioneers

THE written record of the beginning of the Holy Name Society in this Archdiocese goes back to 1891, to Father Starr and Corpus Christi Church. Within four years Father Starr's example was imitated in order by Father Brodrick at Saint Martin's, by Father Corrigan at Saint Gregory's, by Father Devine at Saint John's. With these were other priests and countless laymen, perhaps unrecorded in time, but whose names are written in the Book of Life.

TRADITION has it that there had been an occasional effort for a combination or union of forces, but the effort resulted in no permanent body. The Holy Name movement as a diocesan organization here had to wait for a later day. The Union of parish branches was not something new, something untried. In New York, where we find the first parish branch organized in 1871, we find eleven years later, in 1882, five parishes uniting forces under the influence of one of the greatest, if not the greatest Holy Name organizer in the story of the work, Monsignor Mooney. So New York can boast of fifty-four years of Union.

Was There Place?

THE confession of Saint Peter has been the profession of the Catholic Church. "Thou art the Christ, the Son of the Living God." That confession was but the fulfillment of the words of the Prophet Isaiah, "A Child is born to us, a Son is given to us"—"the government is upon his shoulders and His name shall be called Wonderful, Counselor, God the Mighty, the Father of the World to come, the Prince of Peace."

THAT profession was but the Fact of the Annunciation, "He shall be the Son of the Most High God, He shall sit upon the throne of David, His Father; He shall reign on the house of Jacob forever and of His Kingdom, there shall be no end."

THAT profession was but the repeating what God the Father had said, in the Baptism in the Jordan and in the Transfiguration. "This is My Beloved Son in Whom I am well pleased, hear ye Him."

THE Divinity of Christ, is therefore, at the basis of the Christian Church. Diminish, eliminate that acceptance and neither individual nor group can lay claim to the name of Christian.

Christ Is Our Brother

IN THE life of the Catholic Church, this acceptance has been more than an intellectual assent; it has been more than an act of Faith. With the true child of the Church, there has been a vivid, living, per-

sonal relationship with the Son of God made Man. The Catholic faithful have taken Him at His own word; He is our Brother; we have identified ourselves with Him, in the realization, as He has desired, of our membership with Him, in His mystical body.

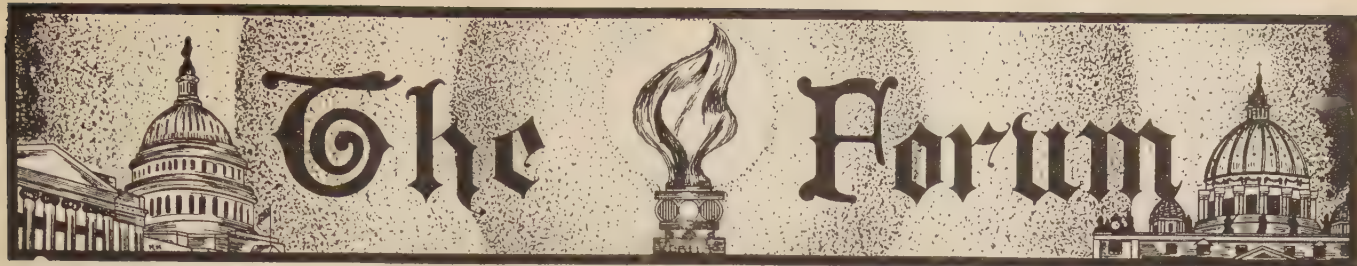
THEREFORE, any movement, and organization, any devotion, which in its nature serves to strengthen, to intensify this personal relationship, this personal devotion to our Lord Jesus Christ, the Son of Mary, His Mother and ours, can command places in Catholic life.

IN THE parishes in this Archdiocese where the fire of a Father McKenna had enkindled this devotion, in the other sections of the country, in parish unit and in Union, the Holy Name Society had drawn men closer to our Leader, closer to His sufferings, to the meditation on His Passion, to the foot of the Cross, to the prayerful consideration of that Name than which there is no other under heaven given to men whereby we might be saved. "His Name shall be called Jesus, because He shall save his people from their sins."

Promoted Frequent Communion

YES, there was place for a society which was calculated to bring Catholic manhood closer to their Saviour by more frequent receiving of that Sacrament which the Saviour had willed in testament as a memorial; more than a memorial, as a spiritual food, a refreshment, as a means of union between lover and loved, between God and creature. Six years before the establishment of this Union, Pope Pius X of saintly memory had called the thought and act and life of the Catholic world back to the realization of Our Lord's intention in the institution of the Holy Eucharist. The error of Jansenism which had been long since condemned and eliminated, must be obliterated in its effects. Pius' invitation was not to the children and the young children and to the women; the invitation was to all, since the need is the same for all. And perhaps better through this man's society could the wish of the Sovereign Pontiff be brought to realization for the generality of our Catholic youth and manhood. With an occasional exception before the days of Pius, for that matter, with an odd exception before the formation of this Union, the custom had been quarterly Communion.

THIS bringing closer to the foot of the Cross, this closer approach to the throne of the altar of themselves would beget greater reverence and love not only for the person of Christ Jesus but for His sacred Name. This society would make our Catholic manhood and all others more conscious of, more guilty for sins of the tongue. (Continued on page 29.)



BY PAUL REDMOND

The Reverend Potter's Clay Pigeons

WHEN there is nothing else to shoot at, the Reverend Charles Francis Potter tosses a few clay pigeons into the air and riddles them full of holes, using his trusty two-barrelled, for publication, sermons. Such was his so called sermon on Mother's Day. Now most people will admit that Mother's Day has developed into a racket, but the sale of flowers and candy does help to increase business. And, breaking down in a sentimental manner one day a year and sending flowers and candy to Mother isn't too bad when you consider that Mamma gets them once or twice a week without benefit of advertising, or else.

THE whole idea of the extravagant denunciation behind the Reverend Potter's little talk was evidently a wee bit of advertising. If it isn't Mother's Day it is Birth Control. Come to think of it, that's darn clever of the Doctor to preach against Mother's Day and for Birth Control. Strategy. The more Birth Control the fewer Mothers to be assaulted with a barrage of candy and flowers. But Reverend it isn't cricket to make cracks about Mrs. Smith, the typical mother. Although the idea of having a typical mother is a bit on the saccharin side, nevertheless, the high crimes and misdemeanors of which she stands accused in your eyes seem to be a bit of all right to me. You say, with an obvious sneer, that her

main interests in life are church, children and cooking. Well they probably would be crimes in your eyes. By the way are there many mothers, if any, in your congregation? I doubt if you have much appeal for the type of woman that would become a mother. As for cooking, good cooks usually stick to the old fashioned religion, they haven't time for the confectionery type of religion such as the First Humanists Society.

THERE I go writing about you again, Doctor, after I promised myself not to be drawn in by your publicity stunts. But we all make mistakes. But I'll tell you what I will do, I'll stop sending flowers to my Mother if you'll count ten before you preach.

P. S. The U. P. wins the prize for the best tripe of the month, two hundred and fifty words on the Rev. Charles Francis Potter.

With an Accent on Not

IN one of his Believe It or Not cartoons, Mr. Ripley has a picture of Giordano Bruno with this little story. "Giordano Bruno, Great Italian Philosopher and Scientist was burned alive and his ashes scattered to the winds for the crime of maintaining that our earth was only one of many planets. 1600." We don't believe it. As a matter of fact Giordano Bruno was condemned and burned by the secular power for his theological errors, among which were the following: that Christ was not God but merely an unusually skilful ma-

gician, that the Holy Ghost is the soul of the world, that the Devil will be saved, etc., and not because he taught the plurality of inhabited worlds or for his defense of the Copernician system.

WE like Mr. Ripley's cartoons, in fact they are usually the first thing we look for in the paper, but every once in a while Homer Nods. Several years ago he caricatured St. Thomas Aquinas and gave an incorrect reason for his corpulence.

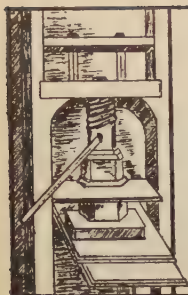
MR. Hix in his Strange as it Seems cartoon also erred in delineating Saint Thomas More as a bloody tyrant and a cruel judge.

IT might be a good idea if both of these gentlemen would check some of their statements in the Catholic Encyclopedia. At least be fair.

EACH week we receive the "Weekly News Sheet" published by the Ministry of Foreign Relations, Department of Publicity, Mexico City. In the one received the week of March 27th, 1936, we found the following gem. "The Flower of the Ejido to be crowned." The Bureau of Civic Action of the Department of the Federal District is enthusiastically making preparations for a brilliant ceremony, at which the "Flower of the Ejido" (Village Belle) will be solemnly crowned, she to be a rustic beauty previously selected by the rural working masses, in the Federal District.

A splendid cultural program with attractive turns is being gotten out, and several speakers will deliver addresses suitable to the occasion.

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The Voice of the Catholic Press



WE MAY be criticized for parading "The Catholic Light," diocesan paper of Scranton, Pa., but we are sure our readers will agree with us that "Our Safety" should be given space in every Catholic magazine.

OUR SAFETY

AS ONE studies the European situation today we readily conclude that civilization is in a perilous state. While separated by oceans of water from this war-like activity, our own great country is nevertheless resting within the danger zone. We trust our national leaders to pilot our ship of state safely through this threatening storm, but the revolution that simmers within our walls can only be stemmed by those within.

THERE exists today a state of alarm concerning Communism and like radical activities. It is no daydream, the alarm is justified.

IT IS our duty, as Catholics, to gather closer to the Church and strive to think better in order that we may act more efficaciously. We have our plan well outlined in the Holy Gospel; our standard, the Cross of Jesus Christ; and organization in the principles of Catholic Action. We can only enlist these forces to maximum strength by having the actual co-operation of every Catholic in the country. We are living in an age of social reconstruction and that reconstruction must be built upon the teachings of the Gospel, rather than on the fiery principles of radical communism.

IF COMMUNISM has gained a place in American life; if legislation has already been directed against our freedom, if other persuasions have espoused a teaching contrary to our belief; it is not because the Gospel has failed, but rather because the world has turned against the Gospel and refuses to accept God's great law of love.

TODAY, Our Holy Father has written the solution of our difficulties in his great encyclicals. He has defined the Gospel as our code of life. It is on this great law that we must strive to re-make society—Christian society, reconstructed under the guiding light of these encyclicals.

WHEN Catholics realize the future of our country rests in the conformity of human nature to God's law, then must they realize their obligation of conforming perfectly to that law and live in close communion with the Author of that law.

THIS influence should be the guiding light of the home, the bond of union in friendly and business contacts, and the strength of the government in dealing with her subjects and nations of the world.



CATHOLIC COURIER, you have done well with "The Meddlers," the editorial so well written in your paper. A worth-while article, so we pass it along to our readers.

THE MEDDLERS

THE FIRST few months of this year have seen their full quota of pseudo-scientific propagandists out to pick a fight with organized religion. They are the gentry who insist on scratching in religion's backyard, seeking to uncover bones that will conclusively prove that science and revelation are irreconcilable.

REPEATEDLY have they been told that ninety-five percent of their "scientific facts" and theories are of no concern to religion. Science can keep its own house to suit itself. If science wants to drop its ashes on the parlor rug, or put its feet on the new coffee table, it is science's affair. Religion does not care one way or another. Nor does religion get all wrought up and wring its hands when science advertises as factual that which is mere theory. Religion knows that science itself will soon realize that the "fact" isn't a scientific fact at all, or, for that matter, any old kind of a fact.

THE one thing religion does object to, and objects very strenuously, is when science swaggers into religion's house and begins to find fault with the way it is kept.

THE business of science is to observe phenomena and to express the constant sequence of phenomena in the form of laws. The business of religion is to take care of man's soul. Religion has neither the intention nor the desire to enter science's domain. At the same time it asks science to stay in its own yard and not meddle in something it knows nothing about.

RELIGION isn't jealous of science's achievements. It is greatly pleased with its discoveries. Scientific discoveries add to man's knowledge of the truth. And religion knows that the way of truth is the way to God.

IN A certain sense it is amusing, yet at the same time exasperating to hear pseudo-scientists state dogmatically that science and revelation have been divorced in such wise there can be no possible reconciliation.

THESE camp-followers of science know nothing at all about religion and very little about science. By far the greater number of genuine scientists have been firm believers in revelation. The two Bacons, Copernicus, Kepler, Kircher, Newton, Harvey; Ampere; Volta, Mendel, Lord Kelvin, Descartes, Clarke-Maxwell, Faraday, Pasteur—but a few who occur to the mind at once.

SCIENCE, real scientists, are deserving of the highest praise. Their lives are on the whole lives of sacrifice. They willingly consecrate themselves on the altar of truth. And, in the final analysis, God is Truth itself.



TO "A SAFE AND SANE GUIDE," written by Catholic Light of Scranton, Pa., we add that this "guide" was not only a genius but also a lover and apostle

of Jesus, His Eucharistic Lord. Well might we follow this "safe and sane guide."

A SAFE AND SANE GUIDE

NO ONE will deny that these are critical times in our country as well as in the world at large. Nationally, we are experiencing the telling force of new ideas regarding our governmental, industrial and social life. Some of these ideas are good, while others are not. How are we to discriminate?

COMMON SENSE is always indispensable. Experience, they say, is the best teacher. But neither does common sense suffice in intricate problems, nor have we all enough experience to differentiate the wheat from the chaff in the maze of conflicting theories proposed as solutions and even as panaceas. What we most certainly need is a safe guide, a genius if you will, to point out the way and to explain the fundamental principles upon which our solutions must be based.

MEN must pardon us if we venture to propose such a genius. They may further bear with us if the genius we propose happens to be a saint. After all, a man should not be indicted simply because he is virtuous to an heroic degree. If anything, it ought to speak well for him.

THE genius we propose is Saint Thomas Aquinas. Unfortunately, he is not so well known as he might be. But that is just the reason why he should be studied more. True, he has not treated specifically of some of our modern problems, the simple reason being that they were purely theoretical questions and not practical in his day. But from his basic statements pointed inferences can be drawn.

AQUINAS' monumental works embrace writings on political and social philosophy. Here, as in other matters, he is a safe and sane guide. Some may feel prejudiced against the Angelic Doctor inasmuch as they consider him essentially a theologian, a Catholic theologian. Yet, it very well may be that you can not have a sound and adequate political and social philosophy without the concept of God and all that it implies. What is more, Aquinas' arguments stand on their own merits.



How profitable to recall the memory of such men as those mentioned in, "Recalls Memory" taken from the editorial column of THE TRUE VOICE, Omaha Diocesan Weekly. It is regrettable that these and many others of their type and character should be numbered among the "forgotten."

RECALLS MEMORY

THE MEMORY of great Catholic men is all too frequently forgotten after their death. We have had outstanding Catholic men in the United States; and, our busy world forgets they ever existed.

FRANCE, for instance, once the staunchest daughter of the Church, has had noble Catholic men, the results of whose life-work we know we now use but scarcely ever think of the men themselves.

THE centenary of the death of a great savant and a great Christian is to be celebrated at Lyons this year. Andre Marie Ampere, physicist and mathematician, was born at Lyons, January 22, 1775, and died at Marseilles, June 10, 1836.

AN editorial in La Croix, written by its editor-in-chief, Jean Guiraud, says the scientific work of this great savant will undoubtedly be praised by Edouard Herriot, but "it should not be forgotten that this great savant was also a great Christian, and his faith should be described in as affecting terms as those with which he described, in his address at Meaux, the faith of Bossuet, and in his 'Normandy Forest,' the ascetism of Abbe de Rance."

AS IS the case with many geniuses, M. Guiraud points out, Ampere knew little of earthly happiness. Over his youth was the shadow of the revolutionary guillotine that had deprived him of his father—the devoted father who was first to recognize his son's almost unbelievable mathematical skill, and who did everything he could to keep the child supplied with rare books he required. He lost his first wife a few years after their marriage, and his second terminated in a separation. His only son, who became a writer of considerable merit, preferred the salon of Madame Recamier to the society of his father.

A GREAT part of his life, the editorial recalls, was harassed by material needs, for what he would have received by way of inheritance was confiscated by the Revolution when he was 18; "poverty tagged at his heels and like Pasteur, he had to carry out his experiments in the rudimentary laboratory of the Ecole Polytechnique."

TO THOSE who would study the religion of Ampere, M. Guiraud recommends Maurice Lewandowski's new book: "Andre Marie Ampere. Science and Faith." His religion, the editor comments, was "that which the catechism teaches but assimilated by a profound intelligence and practiced with a humility that struck Ozanam with admiration upon seeing this great savant reciting the Rosary behind a column at St. Etienne du Mont."

THE "Movie World" got an idea for a picture in the life of Louis Pasteur. It played up the biographical appreciation, but apparently forgot his Christianity. His scientific life was fully treated, but that was all.

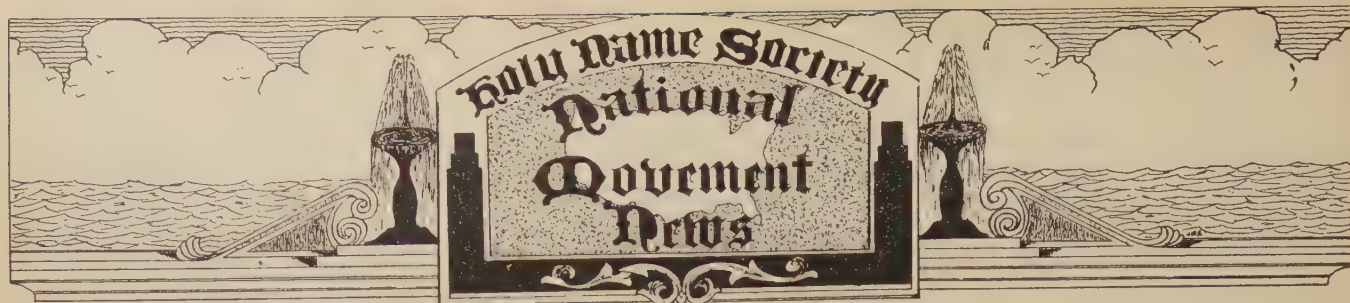
PASTEUR was born in the little French village of Dole, December 22, 1822. His early years were not at all noteworthy. His cautious mind was not suspected of harboring the spark of genius until his laboratory investigations in Paris drew the attention of renowned scholars to his weird theories.

TOWARDS the end of his busy life he was wheeled, desperately ill, into his laboratory. Before his eyes were arranged dozens of phials containing the bacteria of diphtheria, bubonic plague, hydrophobia and a hundred other bacilli which had been harnessed by the genius of his mind. On the shelf, within the narrow confines of a few test tubes, was the result of long years of labor. He had driven the frontiers of death immeasurably backwards. But the old man sighed heavily and looked tearfully up at his pupil, Doctor Roux: "There is still a great deal to be done."

IN THE fall of 1895, his strength began to fail. He read continually, especially the life of another great savant, Saint Vincent de Paul. Pasteur often spoke of the qualities of heart that drove Saint Vincent to the rescue of souls and bodies. There was a strange similarity in the lives of these two immortal Frenchmen.

PASTEUR died surrounded by his family and fortified by the rites of his Church. He clutched a crucifix in his right hand and the hand of his loyal wife in the other. It was symbolic of the life of one of the greatest men who ever lived, one who loved his Brother Christ and his fellow man until the very end.

THE memory of such men should not so soon be forgotten. But, such is the world.



ARCHBISHOP MOONEY ADDRESSES MEN AT ROCHESTER CONVENTION

OVER 400 delegates attended the Penn Yan Convention of the Diocesan Holy Name Union held on April 19th in St. Michael's Church.

The principal address of the Convention was given by the Most Reverend Archbishop Edward Mooney, Bishop of Rochester, who delivered an eloquent and masterly discourse on "Catholic Action and the Holy Name Society." The Archbishop said in part:

"Catholic Action as defined by our Holy Father, Pope Pius XI, is the association of the laity in the apostolate of the priesthood under the direction of the Bishop,

"Our Holy Father has pointed out with special emphasis that the first element in Catholic Action is the cultivation of personal holiness. Without this essential foundation of personal holiness any other development of Catholic Action is hollow and unstable.

Holy Name Purpose

"The primary purpose of the Holy Name Society is to inculcate reverence for God and the name of God and to draw its members closer to Christ through the frequent reception of Holy Communion.

"It thus lays the broad and deep foundation of effective work to advance the cause of God in the world—which is Catholic Action.

"The scope of Catholic Action is

as wide as the activities of the Church. It is so wide that the work must be divided and, therefore, not every Catholic organization need, or, indeed, can take up every phase of Catholic Action.

"In particular, the Holy Name Society should not take up phases of Catholic Action that may easily become controversial. For instance, there are definite Catholic principles on the issue of Social Justice which is so prominent in the public mind today.

Praiseworthy Work

"To bring these principles to the attention of the world and to apply them to the problems of life is a work of Catholic Action that is most important and most praiseworthy.

"The principles are crystal clear but their application in concrete cases is not always clear enough to avoid honest differences among Catholic men of good will.

"Patient and persevering discussion will iron out these differences. Hence, these questions, the study of which is so commendable in itself and so pertinent a part of Catholic Action should be discussed in some other forum than the Holy Name Society.

"This leaves a wide field for Holy Name participation in Catholic Action even over and above its essential work of paving the spiritual foundations of personal holiness. The whole wide field of the

religious study club offers opportunities for effective work in the parish units."

The Archbishop praised the work and the spirit of the Holy Name Union. 115 parishes of the diocese now have Holy Name Societies and it is his sincere hope that before another year the Society will be established in every parish of the diocese.

Other speakers at the Convention were the Reverend John J. Kileen, Pastor of St. Michael's Church and host to the Convention who gave an address on "The Holy Name Man and Politics"; the Reverend Conrad O'Leary, O.F.M., of St. Bonaventure College, Alleghany, who delivered an impressive talk on "Know Thy God"; State Senator Norman A. O'Brien of Rochester who outlined plans for the coming National Holy Name Convention in New York next September and urged each Society to send four delegates.

Rally Held at Berkeley Springs

A LARGE and enthusiastic number of delegates from Keyser, Ridgely, Harpers Ferry, Martinsburg, and Winchester attended the semi-annual Rally of the Western Section of the Holy Name Society of the Richmond Diocese on April 26th at Berkeley Springs, W. Va. The meeting which was held in the parish hall of St. Vincent's Church was presided over by President M. W. Wolf of Ridgely.

Following the business meeting the men marched in procession to St. Vincent's Church where serv-

(Continued on page 32.)

19TH CENTURY ALTERNATIVES


(Continued from page 8.)

OF course Marx was not the first and only thinker to emphasize the importance of economics in the life of man. But to him goes the distinction of translating his idea into a system of universal metaphysics, with the Class Struggle and consequent messianic vocation of the Proletariat as the fruits of his own personal genius. Briefly his doctrine may be reduced to three general principles. First, that the course of history has always been determined by economic factors. Secondly, that present society has been evolved out of many class struggles of the past. And finally, that the present capitalistic society will inevitably be transformed into another type of social organization.

OF course, it is obvious from this brief summary of Marxism, that it is nothing else but the grossest kind of materialism. God is eliminated and the things of God denied. History is distorted and Man made a creature of material necessity. The whole theory is, literally, shot through with holes and, of itself, would be quite incapable of arousing enthusiasm. But the most important aspect of Marxism, the thing that inspires devotion to its tenets, is its teaching concerning the Proletariat's messianic vocation; for to the Proletariat Marx applied the characteristics of God's Chosen People, the Jews. Marx, it must be remembered, was a Jew who had abandoned the faith of his fathers. But, though he had lost faith in the coming of the Messiah, the messianic expectation of Israel, preserved in the ghettos of Europe, had been burned into his subconsciousness. The Proletariat became for him a new Israel with the vocation of liberating mankind from the shackles of Capitalism and of erecting a utopian earthly kingdom. In substituting his chosen Class for the chosen people his proletarian Communism becomes a terrible perversion of the Jewish hope, and the So-

cial Man assumes the role of the Promised Messiah.

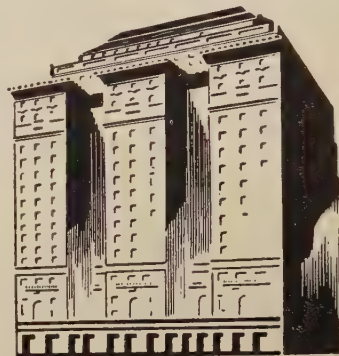
IN a subsequent article Marxism will be further described and its refutation supplied more fully. However, sufficient evidence has been given here to indicate the significance of both Newman's decision and Marx's ultimatum; and an adequate reason advanced why the two alternatives, the two religions, the two challenges about the same thing, should, inevitably come to challenge each other. For if Catholicism today attracts to Herself those, who in other ages might have been Her adversaries, it is because these men and women, like Newman, have come to realize that Western civilization, to survive, must return to the Faith which called it into being. They have come to judge the atheistic Communism of Russia, inspired by Marx, not as an isolated social phenomenon but, rather, as a well-planned, diabolic force, impelled by a dynamic urge to convert the world to the rule of an apotheosized Proletariat. And in this God-less frankenstein they see mirrored the antithesis of all that they hold dear, all that went toward the forming of a Christian hegemony from the confusion of tribal barbarism. But, the vision has been fortunate in this, that it has brought into clear relief the opposing bulwark of the Papacy about which the mists of prejudice and mis-understanding have been dissipated by the powerful rays of impartial and honest investigation. For them, then, the issue is, now, clear-cut. The future cannot contain the Social Man of Karl Marx and the God-Man, Jesus Christ. And, if Christian supra-nationalism is to emerge victorious, (which, of course, is inevitable,) over the internationalism of the anti-Christ, it must plan its strategy and marshal its forces under the generalship of him who is Christ's Vicar upon earth. In short, it is Rome or chaos.



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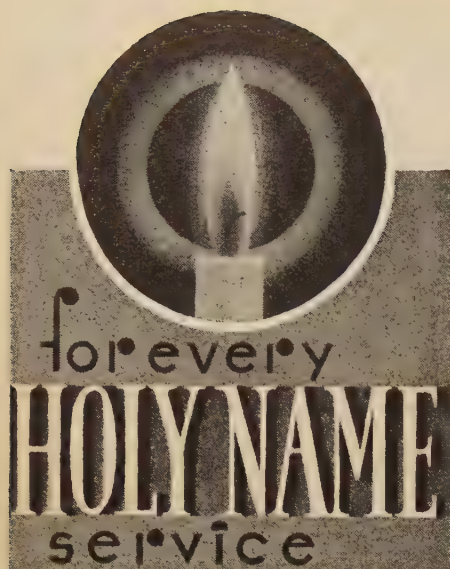


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WHY NOT TRY AUTHORITY

(Continued from page 10.)

crations of the intellect do not form or control the external but the external is known to the intellect through the senses. Hence, if we are normal, we see and think of external things as they really are presented to the sense of sight. Likewise, if a boy takes castor oil he necessarily has an unpleasant experience even though he tries to think of it as delicious ice-cream. Are we becoming confused with all these disjointed points? If so I know you won't mind because it's lots of fun, so let's go on.

THE next conclusion the author reaches is this. "Then oughtn't thinking to come first? Doesn't it seem rather silly to believe that this great force is just something that can be ruled by the body, by conditions and by outside beliefs?" Silly? To me it seems necessary. Where did the author get her matter herein to think about but from some one else's belief. What happens when thought is not influenced by conditions and outside belief? When Luther decided to think, unhampered by his Church, what happened? No longer guided by authority, he had no assurance that his thinking was correct. Was it? We may judge from the thinking of those who followed him. Today they are split into numerous sects, none of them having a sure foundation. Their leaders disagree as to whether or not Jesus is true God, some saying yes, others no, and the remainder that they do not know. If thought is so all powerful and self supporting, what happened in this case? When good and sincere men, supposed to be leaders in the spiritual life, cannot agree about the most necessary things of life, something is wrong. What is needed is authority. Right thinking, independent of authority, is impossible. For example, a man falls in love with another man's wife and she with him. They can't be happy without each other,

(so they think) and they divorce their mates to marry each other. Independent thinkers give their approval, forgetting the injustice done to the innocent parties. Authority would have reminded them that God said, "Thou shalt not covet another man's wife." That Christ said, "Whom God hath joined together let no man put asunder." (Mark 10:9)

WE now pass from freedom-power of thought to a bit of Christian Science. The author cites the example of a little boy who 'thought' himself out of an operation (I am still waiting for someone to 'think' himself out of a cancer or some such disease.) She sums up saying, "Wouldn't it be awfully funny, if the power which fashioned us, which brought us into being and which needs us to function through, couldn't attend to our upkeep?" Authority answers that the Creator does not 'need' any creature for any purpose. If God had a need He would be independent or perfect and the whole system of religion would fail. As for upkeep, if He withdrew His assistance for one moment, we would cease to exist. For having been created by God, we depend upon Him for our conservation. However this does not mean that we should expect a constant stream of miracles to cure all our ills. With this, we go to the next point—Prof. Poofinfoos. The professor is really the devil with a new name. He is represented as very silly, a liar, brainless, misshaped, a tail but no horns. His chief occupation seems to be spreading scandal or arousing dissatisfaction over such important articles as a hat. He whispers that God did not make a perfect world, (which is true although the author does not seem to know it. Here again authority teaches that this is not the best possible world but only the best for the purpose God intended) that everything is saturated with misfortune. Gosh! I wish that

was all the devil amounted to. The writer seems to ignore his temptations against justice as enumerated in the commandments. Unfortunately the world has ceased to regard these crimes as sins, so even a brainless devil would have an easy time today. However, Lucifer is far from being stupid. Tradition tells us that he was once the brightest of all the angels, and although he lost all glory by his fall, he still retains an intelligence far superior to that of any living creature. Nor could a puny man, by power of thought alone, hope to vanquish the arch fiend. The help of God, through grace, is necessary. This shall be explained later. Sufficient here to give the devil his due and pass on.

THE last amazing point to note is this—quote, “The kingdom of God is—where? Beyond the experience called death? Not at all. The kingdom of God is within you. Could anything be plainer than that?” Oh woe! Oh woe! that it is possible to stray so far from the path of authority as to mistake this miserable existence, this period of trial, as heaven. If this is all, what about the punishment for the wicked, the unjust, the cruel? Where is the reward for the honest, the poor, the sick, the ill-treated? Is everything to end with death? The author seems to believe this. Why even the ignorant Indians believed in immortality. Oh Christian! into what darkness have you wandered? You have found a God but what kind of a God? A God of thought that shall be lost at death? A God of nature that can give, at best, only natural perfections? Nowhere in the message did I find mention of the soul, the spiritual part of man. Nowhere is mentioned the need of spiritual perfections. The whole purpose of the book seems to be—what can I get from my God, not what must I give. After all is it not just a glorified Pollyanna philosophy we thought we had outgrown?

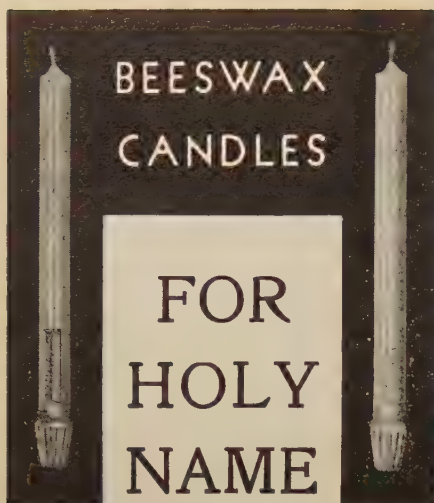
AND so we conclude but not without a word of explanation. We have answered the statements of the

author so often by reference to authority that some readers may wonder what authority is meant. Glancing at the first page in the bible we find that God created Adam to His own image and likeness. The first man was innocent and had infused into him all acquirable knowledge. Thus Adams passions and appetites were controlled by his superior intellect and he lived in a continual state of happiness and contentment. When he fell into sin he lost this perfection and acquired the weaknesses of human nature which we inherit today. By the will of God, Adam became subject to disease and death. The flesh began a rebellion against the spirit that the intellect was no longer able to control. Man knew sin—a condition which power of thought alone could not remedy. In this miserable state some help was needed from God. Some power which could rectify the wrong done by man and again place him in union with his creator. This the merciful Father promised in the person of His own Son. In time the prophecies were fulfilled and Jesus Christ came upon the earth. His first purpose was to redeem man by His sacrifice upon the cross. To atone to God for sin and to reopen for us the gates of heaven. His second purpose was to establish a Church which would continue the mission of redemption. A Church which would teach the truth in His name and by His authority. With the Mass as the focal point, it would dispense, through the Sacraments, the life giving grace of Jesus, while He remained the head and inexhaustible source of its supply. Did Jesus accomplish this mission?

CHRIST came as had been foretold by the prophets. History records His natural life and death which is proof positive that He was true man. In numerous passages in the gospels, Jesus proved His divinity. The perfection of His life, His sinlessness, the working of miracles, foretelling of events, reading of minds. As if this were not sufficient Jesus said that He was God as recorded in Matt. 16:16 when He asked Peter, “Whom do you say I am?” Peter

answered, “Thou art Christ, the Son of the living God.” Christ replied, “Blessed art thou Simon Bar-Jona because flesh and blood hast not revealed it to thee, but my Father who is in heaven.” Again in answer to the question of the High Priest at His trial, “Art thou the Christ, the Son of the Blessed God? Jesus answered plainly, “I am.” (Mark. 14:61; Matt. 26:63; Luke. 22:70.) Countless other references throughout the scriptures give testimony of the divinity of our Lord. In confirmation He promised to rise from the dead in three days. No one can seriously deny that Christ died. It is also impossible to deny that He rose. St. Paul testifies to it (Cor. 15:13) as did over five hundred witnesses. Even Josephus, the greatest Jewish historian of that period, mentions in one of his works that ‘the Christ walked again.’ If by the merest possible chance Christ was a faker, is it conceivable that Almighty God would allow Him to deceive the multitudes these many centuries?

THEREFORE Christ, being God, could and did establish a Church, His voice of authority when He said to St. Peter, “Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it.” (Matt. 16:18) This, a promise of His divine protection for all time that His truth might be ever preserved for all peoples. With St. Peter, the first Pope, the Catholic Church took up the work of the Master. And Christ, as He promised, has always been with Her, silently approving the decrees of Councils and Popes, guiding the growth of the Church with infallible certainty. To Her, Jesus gave the Sacraments (Baptism—Matt 28:19, Confirmation—Acts 2:4; Holy Eucharist—Matt 26:26; Penance—Matt 15:18 & 18:18; Holy Orders—Luke 22:19; Extreme Unction—Mark 6:13; Matrimony—Ephesians 5:32) to be instruments of His grace. These, and chiefly the Mass, the commemoration of the great sacrifice upon the cross, were to provide the power that man needs to repel the assaults of the world, the flesh and the devil.



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It appears certain therefore, that the Catholic Church is the true authority of the teachings of Christ—the word of God. Down through the centuries Her wisdom has preserved the Fathers, Doctors, and Philosophers, free from error. Man has always tended to error without a guide. The truth of this needs no proof. But under the gentle direction of Mother Church vast numbers of brilliant

thinkers believe as one. So do not 'try God' by trusting to the foolish, vacillating intellect which is our heritage. Try instead, if Prof. Poofinfoos does not divert you, the authority of Jesus Christ. Why? Because, as written in John 14:6. Christ, as the Son of God said, "I am the way, the truth and the life. No man cometh to the Father, but by Me."

FIFTY MILLION FIFIS MUST BE WRONG

(Continued from page 12.)

ting these long-neglected necessary measures! How lethargic and stupid our guzzling politicians!

BUT if the derangement would only stop here the world could readily bear with it. But let us take a peep at another phase of this fifi cult—the new and strange order of things in the homes of these dog adorers where we find that dogs now supplant babies, and the desire and affection for them, it seems. The old cradle which nursed these same individuals unto the fullness of life, which in their time was the heart and center of a home around which hovered and tip-toed a proud father and solicitous mother, into which was poured the tenderest words, the sweetest lullabys, the fondest hopes and prayers and wishes,—this good old cradle, cob-webbed and mouldy, has, alas! been stored in the barn by the doggy tactics of militant suffragettes—a useless, old-fashioned, medieval relic, plebeian and bothersome career and club and cocktail party-disturbing! Fido's old straw stall in the barn has been gilded and set up in the house for fifi; the ancient cradle of the home has been relegated to the barn! "Bravo!" shouts a strange new world, "for the triumph of eugenics!"

GONE from the dear old place once called home are the little sparkling eyes, the tiny hands, the rosy little toes, the da-da's and baby laughter, the pattering feet on the floor, the

clinking toys that filled the ancient house,—yea, the ancient world with the music and the joy and the thrill and the utter blessedness of that thing once known as life. The intelligent eyes of sis and sonny are supplanted by the soul-less orbs of fifi. The tiny arms and dimpled hands that like cherub's wings enfolded in grateful hugs or pulled the ears and patted the proud and happy head of daddy and mother, have been cast out for fifi's hairy legs and leathery paws. The ten little toes that so often told the blessed story of the ten little pigs that went to market, have been bartered for ugly claws. The da-da's, the baby laughter, the inimitable music of little pattering feet on the hall floor, the classic symphony of falling and crashing trains and squeaking dolls and retreating tin soldiers—all have vanished from the ancient house! A cold, clammy, sepulchral silence, broken only by the clatter of tea-cups, the clinking of cocktail glasses, the wrangling and quarreling and "incompatible" bickerings of discontented pedigree spouses, or the shrill, ferocious, imperious barkings and snarlings and growlings of a dog is the *new symphony* in that repeatedly abandoned eating and sleeping house still strangely referred to as "home"!

IF Rome burned while its frivolous and dissolute emperor indulged his hobby for fiddling, may we not expect similar phenomena, history having a habit of repeating itself, espe-

cially when human affections and emotions have burst the bounds marked out for them in the general scheme? Indeed, the new home, the nation and the world is again becoming engulfed in the flames of a doggy psychology. Its "incompatibilities," its "cruel and inhuman treatment," its "adulteries" are before the divorce courts in tens of thousands. Its paramours, orgies, divorces, separations, matrimonial turn-overs and flying-trapeze acts are heaping the unwanted, ghastly fetuses of a thousand domestic, national and international griefs at its door-step. But its fakers keep on faking and its quacks quacking to the popular tune of get along doggy get along; and the music goes round and round engulfing the home, the nation, the world in the same destructive flames that Nero fiddled to on another historical and memorable occasion.

Is it, then, any wonder that divorce courts are doing a land-office business? Any wonder that sacred contracts, moral obligations, international treaties are getting the barnyard cheer? Any wonder that commercialism has outstripped honor and honesty—virtues of the cradle and not of the straw stall? Is it any longer a matter of surprise that right has come to mean might; that the end, howsoever desirable and good,

is made to justify the means, so frequently despicable and self-destructive? Under the untrimmed tree of a barnyard psychology may we hope to find anything but sour, wormy, stunted and stinky fruit?

THE heaviest chain is no stronger than its weakest link. The greatest nation is no greater or more secure than the combined processes of thinking, of judgment and of action of the individuals and the homes that form it. If in the face of collapsing homes, constitutions and international alliances we are driven to seek a cause, can we possibly overlook the changed and changing psychology of a domestic national and international world that seems to be going fifi?

ON, then, with the fifi nuptials, fifi homes, fifi education, fifi socials, fifi careers, fifi treaties, fifi wars! Let us erect to poor, sneezy, snarling, sexy little fifi a modern twentieth century monument, to the accompaniment of music that will put old Nero's fiddling in the shade! Alas for poor fifi! Her alleged ayrian blood is even now showing tell-tale signs of being in trouble again.

How she ever got on this latest rampage the butler cannot for the life of him explain!

ST. THOMAS AQUINAS AND THE BLESSED SACRAMENT

(Continued from page 6.)

IN almost everything St. Thomas wrote on the Blessed Sacrament, there is one thought which recurs over and over again—he refers to the Blessed Sacrament as a remembrance, a memorial. He speaks of "the remembrance of the Passion Christ," and "O thou memorial of our Lord's own dying." Was St. Thomas mistaken? For whom of us is the Blessed Sacrament a memorial? Who of us even remembers the Blessed Sacrament? Our Lord does not dwell on our altars as a weekly memorial, one to be visited every Sunday because the Church commands us to visit Him. Nor is the Blessed Sacrament

a monthly remembrance, one to be recalled every month or two when we come to His home and receive Him in Holy Communion. Our Lord dwells on our altars as a daily memorial, an hourly memorial, *a living memorial*; and more than anything else a living memorial requires constant attention.

SAINT Thomas Aquinas showed us how to live and love the Blessed Sacrament, but better than this even, he showed us how to die and love It.

THE learned Friar, summoned by the Holy Father, was on his way

to the Council of Lyons when he became seriously ill. Knowing the end was near at hand and wishing to die in a convent, St. Thomas asked the Abbot of a nearby Cistercian monastery if he might enjoy the hospitality of the Sons of St. Bernard. They carried him seven weary miles over a back road to the monastery and that journey was harder on Thomas than on those who carried. Finally arriving at their destination the Saint, forgetting his pain and weariness, asked that they take him first to the Blessed Sacrament. It was the last time that they carried him to visit Jesus. From then on they carried Jesus to visit him.

HE lingered there about a month.

Finally when the day appointed arrived and the Abbot had brought him the Holy Viaticum, St. Thomas made his last profession of Faith, a profession of Faith in the Blessed Sacrament. "If in this world there be any knowledge of this mystery keener than that of Faith, I wish now to use it to affirm that I believe in the Real Presence of Jesus Christ in this Sacrament, truly God and truly Man, the Son of God, the Son of the Virgin Mary. This I believe and hold for true and certain."

WHEN the Abbot gave him the Holy Viaticum and he had received his Eucharistic Lord for the last time, he began to recite the only personal hymn to the Blessed Sacrament he had ever written, the only one in which we can find the pronoun 'I'.

"O Godhead hidden, devoutly I adore Thee."

"Jesus whom for the present veil'd I see, What I so search for, Oh, vouchsafe to me:

That I may see thy countenance unfolding, And may be blessed Thy Glory in beholding."

That was the last verse of the hymn, and that was the last verse of his life. St. Thomas died as he had lived—praising and loving the Blessed Sacrament.

Most of us have no place with Thomas 'in the midst of the Doctor,' but we do have a place with him 'in the Temple'—'in the Temple' with Thomas and that Remembrance which Thomas had never forgotten.

WHY MUST A MAN BELIEVE

(Continued from page 14.)

WITHOUT going into this matter of Scriptural authority, as found among non-Catholics, too far, it seems only right to stress two or three points which tell profoundly against their theory. The first, and perhaps the most important, is that the Church existed, missionary work was being carried on, souls were being saved, heroic men were undergoing martyrdom before a single word of the New Testament was put upon paper. The spoken message of the teaching Church is older than the written message of the Gospel and cannot therefore be dependent upon it. The fact of the matter is that the Gospel is simply the record of what the Church taught about the Christ. In addition, it was a matter of three hundred years before it was definitely decided what writings actually made up the Sacred Scriptures and the only explanation which the non-Catholic can give for the list of books contained in the Bible is that the Catholic Church, acting through a General Council, determined that those books were the true Word of God. And it must here be stressed that the definition of the Sacred Scriptures as the true Word of God by the Catholic Church, the infallible custodian of the revelation of Jesus Christ, is the only argument for that fact which can stand examination. Moreover, the early Reformers, who professed such an intense devotion to the Scriptures, did not have the slightest hesitation about falsifying passages or even leaving out entire books. There are to this day missing from the Protestant Bible several books which for hundreds of years were regarded by every Christian as truly inspired Scripture and which are still so regarded by the majority of Christians. The Epistle of Saint James, now again in the Protestant Bible, was once thrown

out by Martin Luther because it contradicted his teachings. Among too many people the Scriptures are infallible only when favorable to their own point of view.

WHAT then is the authority to which the Catholic submits? It is the authority of Christ, present in the Church, manifested in the Bishop of Rome, the successor of Saint Peter, Prince of the Apostles, who for that purpose is so controlled by the operation of the Holy Ghost that, even should he so wish, he is incapable of teaching the Church anything contrary to the revealed doctrine of Jesus Christ. The objections usually brought by non-Catholics against this doctrine are generally attributable to two misunderstandings. The first is a failure to remember that this protection of the Holy Ghost is official, not private. It does not change the person, the human nature, of the Pope. Therefore, Catholics do not claim for him any exemption from the usual lot of man. He may be a sinner, even a great one like Alexander VI. But, his sins, though they are aggravated by being the work of one in a high spiritual office, no more affect his official acts than does the evil nature of a doctor affect his technical skill. Secondly the gift of infallibility is very limited and is purely negative. It does not give the Pope the slightest right to make new revelations nor to change that of Jesus Christ. It does not, as some think, give the power to the Pope to make what is today a sin tomorrow a virtue. For example, the Pope cannot give a man license to be a bigamist as did Martin Luther, nor abolish the divine indissolubility of marriage by allowing divorce, as do many modern Protestant divines. The revelation once made to the Church is definitely closed and not even the Pope can add to

it. All that infallibility implies is that the Holy Ghost will see to it that the Pope does not mislead the Church in any matter which affects the belief or conduct of the faithful and it means nothing more.

HERE something may profitably be said about the old saying that one church is as good as another. Most Protestants use this phrase with utter sincerity and yet it is clear that they have never thought the matter out to its logical end. The Protestant really means, when he uses this catchphrase, that he is not quite sure whether his is the right way and, in consequence, another way may be equally good. This is a frame of mind utterly alien to the Catholic. Believing that Christ is the sure director of the way to heaven, knowing that He has pointed out that way through the Catholic Church, he recognizes the sincerity of those outside the Church but firmly, though gently, insists that he must not give countenance to their errors. For him, the Faith is something as certain as that two and two make four. From the Protestant he has nothing to learn except, perhaps, Christian charity, for theological accuracy is not a necessary guarantee of charity. It is for this reason that Catholics are forbidden to attend non-Catholic services. To the Catholic attendance at an act of worship is itself an act of belief. If, then, a Catholic were to attend services in a Baptist Church, for instance, he would be, by that very act, professing a belief in the teachings of that Church. Therefore he must not go. This involves no discourtesy, nor is it, in any way, a reflection upon the belief of non-Catholics. It is simply a plain logical carrying out of a sound principle. This restriction is not upon the non-Catholic. He, being a Protestant and therefore a believer in private judgment, is under a certain obligation to investigate other religions than his own, including the Catholic. The Catholic is for-

bidden this private judgment precisely because he recognizes that Christ has established an authority to teach. He is not a scientist experimenting but a child being taught.

WE MAY, then, sum up as follows:

1. The most important thing in a man's life is to save his soul. Therefore he is entitled to know definitely how he is to attain salvation.
2. In order to ensure his so doing, Christ has established an infallible Church, presided over by an infallible Pope, whose office it is to make sure that man shall always know the truth in all matters of faith and morals.
3. Therefore, since there is but

one way of salvation, and that the Catholic, it is not true to say that one Church is as good as another, nor is it logical or allowable for a Catholic to attend the services of a non-Catholic Church.

GOD, in His goodness, wills our salvation, He Who is the Way, the Truth and the Life. The obligation is upon us to find that way and to embrace it when found and, both from Scripture and the whole history of the Church, it is beyond question that in that Holy Church, founded by Christ upon Peter the Rock and continuing in the Mother Church of Rome, wherein is the seat of Peter's successor, is to be found that Holy Church which the Apostle calls the "pillar and ground of the truth."

BALTIMORE UNION CELEBRATES SILVER JUBILEE

(Continued from page 18.)

Oh, yes, there was place for a Union of forces, after what had been the state of the world in 1274.

Was There A Need?

BRIEFLY, what was the condition of the world in 1911? What had been the state of mind in the seventies and eighties of the last century when this society had found being in this country?

WE OF our time look upon this last century as the industrial, the mechanical, the electrical age. Heaven and history only will tell what it should be called. Recall the last years of the previous century the first decade of this century. Was not the world victimized by a pseudo-science and a pseudo-learning into the belief, largely after the German philosophers, that the race was finally emerging into a new and final culture and civilization, the ultimate of which would soon be the super-man or race of super-men? This

in 1911. God forgotten; Christ, the image of the invisible Father outside His own creation, except in the Catholic Church and in the viewpoint of other believing but not too vocal Christians. Oh, yes, there was a need of this society that would give the Son of God His rightful place and challenge unbelief. No need to recall the world tragedy of 1914 and the leaderless world then and ever since. Where today and in the twenty years since are the super-men?

The Hope Of Success

WAS there a hope of success on that June night in 1911 when Bishop Corrigan met with the representatives of just eight parishes, priests and laymen and proposed a Union of branches? Other branches there were, but their representatives had not come. Yes, what had been accomplished in other centers could with God's help be effected here.

HAD there been doubt of success, that doubt would have been dispelled in the next October when the first national congress or convention met here in Baltimore.

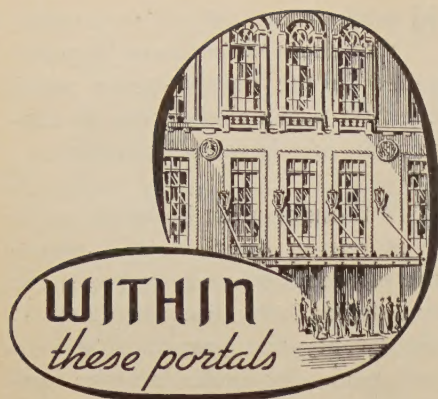
THE thought must be in the mind of one or another—why stress the elements that entered into the foundation, why not the story of the twenty-five years? The record speaks for itself. He who runs may read. Is there a place, is there a need today? It is superfluous to answer the questions before this congregation. Russia, Spain, Mexico, Germany! At home, atheism raising its head; godlessness everywhere. We shall not be faithless to our trust, recalcitrant to our inheritance.

IS THERE a promise of success and

God's blessing in the years to come? Ah, yes, when at the golden year others shall take our places, others shall commemorate this second twenty-five years we now enter upon, they will record as we do, the names of our spiritual leaders, Cardinal Gibbons, Bishop Corrigan, Archbishop Curley. And with His Excellency's leadership and the Faith and loyalty and energy and love of souls that our Catholic laymen have demonstrated in the last years carried into the years to come, the work for God and souls will go on.

AND may we offer to Our Divine

Leader the pledge of Clement of Rome the second after the Prince of the Apostles in the Chair of Peter, "May God who seeth all things and who is the Ruler of all Spirits and the Lord of all Flesh—who chose Our Lord Jesus Christ and us through Him to be a peculiar people, grant to every soul that calleth upon His glorious Name, faith, fear, peace, patience long-suffering, self-control, purity and sobriety, to the well pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him, glory and power and majesty and honor both now and forevermore."



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Afternoon Meeting

IN THE afternoon the annual business session was held at the Alcazar at which reports were read by either the spiritual directors or the presidents of the various sections. The principal address was delivered by Rev. Ignatius Smith, O.P. The following are excerpts from Father Smith's address:

"IF YOU will look back upon the history of the Holy Name Society, you will find that Divine Providence has watched over it in the 700 years of its history. The two most remarkable achievements of the Holy Name Society in this Archdiocese, in other parts of the country and in the world are these:

It has re-energized and reinvigorated society.

It has perpetuated itself.

"THERE must be a reason for these two most important achievements. The reason will be found in this, that the Holy Name

Society has been true to the purpose for which it was established—the self-sanctification of its individual members, the unflagging loyalty of its members to God and the mission which the society would have them carry out.

Self-Sanctification the Goal

"THE Holy Name Society, for example, is not a collection agency. It was not organized to help pastors gather money for new churches, new schools, physical improvements. As individuals, members of the society can and should help their pastors in such campaigns. But as a society the Holy Name has the objectives of promoting frequent Communion, at least Communion once a month, by its members, and the spiritualizing of their lives.

"THE Holy Name Society never has and has not now, any economic platform, no Social Justice platform. We Catholics, we Holy Name men, believe in Social Justice—of course we do. But the Holy Name Society seeks such things, not by means of special programs, but by saturating the hearts of its members with love for our Eucharistic Saviour, by cultivating in them the virtues of

honesty, square-dealing, love for their fellow-men and fair treatment of their fellow-men.

"THE Holy Name Society is not a political organization. We have no place in it for politically-minded men. We do not want politicians to use the society for political purposes. We won't let them. We won't stand for that. We never have stood for that. Not that we have anything against men in political office.

Kneel As Catholic Laymen

"WE HAVE good Catholic men in political office, but when they come into the Holy Name Society, when they go to church, they go as Catholic laymen, the same as their co-religionists and not as politicians. As citizens, they vote for men for their ability, not on account of their religious affiliations."

OTHER speakers were Bishop Ireton, Monsignor Harry A. Quinn, spiritual director of the Baltimore Archdiocesan Holy Name Union and Fred R. Ullrich, Archdiocesan president. Governor Nice of Maryland was represented at the convention by Attorney General Herbert R. O'Connor.

ST. BASIL THE GREAT AND THE CHRISTIAN IDEAL

(Continued from page 16.)

other outstanding virtue of his was his friendship for the poor. It lived forth, long after he had gone, in the large hospice he had built for the neglected.

WE know from history that the Fourth century especially was a century of systematic heresies, particularly in the East. St. Basil's firmness in defense of the truth against Emperor Valens is astounding. "We bishops do not carry ourselves haughtily towards the meanest plebeian, much less towards persons vested with such power; but where the cause of God and religion is at

stake, we overlook all things else, regarding God alone. Your fire, daggers, beasts, and burning pincers in this cause are our option and delight: you may threaten and torment us, but can never overcome us" (Naz. Nyss. in Eunom.).

IN his office as metropolitan over eleven provinces covering half of Asia Minor, St. Basil ceaselessly admonished his suffragans and priests to adhere faithfully to the decrees laid down at the General Council of Nicaea. "I am persuaded," he writes, "that this will not meet with any opposition on your part, and that the

brethren aforesaid will be perfectly satisfied with this, that you make open profession of that faith set down by our fathers who assembled at Nicaea, and that you reject not anything there declared, but feel assured that the three hundred and eighteen who met there in harmony, spoke not but under the influence of the Holy Spirit" (Ep. 114). If he did not entirely succeed in his efforts for unity, if Rome appeared too slow for him in Apostolic executions, the reason must be attributed to the conditions of the time when undulant secular powers and subtle, yet invidious, dialecticians perniciously affronted the cause of truth. St. Basil, the great Eastern prelate died in 379 esteemed by all as the champion of the Christian ideal. His life was not only a creation, it was also a contribution. The Fourth General Council, held at Chalcedon in 451, praised him as the "greatest of the Fathers."

His writings mirror the exaltedness of his genius. "When I read his treatise Of the Creation," says St.

Gregory Nazianzen, "I seem to behold my Creator striking all things out of nothing; when I run over his writings against the heretics, methinks the fire of Sodom sparkles in my view, flashes upon the enemies of the faith, and consumes their criminal tongues to ashes. When I consider his treatise of the Holy Ghost, I find the God working within me, and I am no longer afraid of publishing aloud the truth. When I look into the Explications of the Holy Scripture, I dive into the most profound abyss of mysteries. His panegyrics of the martyrs make me to despise my body, and to seem animated with the same noble ardor of battle. His moral discourses assist me to purify both my body and soul, that I may become a worthy temple of God, and an instrument of his praises, to make known his glory and his power" (Naz. Or. 20). In his funeral oration over St. Basil, his student-day friend summarized the whole life in a few words: "He strove not to seem good, but to be so in reality."

THE FORUM

(Continued from page 19.)

ACTUAL coronation will take place Friday, April 2nd next, in the Rodeo plaza at Santa Anita, at which village the "Flower of the Ejido" will arrive escorted by men of the country-side on foot and horseback.

THIS feast will be all the more significant in that it is preliminary to the "Corn Festival," which will later on in the year be staged with equal splendor."

I wonder if the "working masses" observe the feast of the "Flower of the Ejido" with the same fervor that they were accustomed to celebrate the feast of Our Lady of Guadalupe. You cannot dethrone Mary from her place in the hearts of men that easily, that is by creating civil feasts for the village beauty. And unless the "Flower of the Ejido" is crowned in honor of the

Holy Virgin, her coronation has about the same significance as the handing of a silver cup to an Atlantic City Bathing Beauty. The Bureau of Civil Action of the Department of the Federal District should read about the French mob and the Goddess of Reason. Then there was Julian the Apostate, he finally cried: "Thou hast conquered, O Nazarene." Mexico will find that Mary of Guadalupe will finally conquer too.

It May be True, But I Don't Know

"BLACKSHIRT HEAVEN" by W. B. Courtney in the May 16th Collier's "gives one to think." For example: "The Italian, as you may see here, does not lift native cultures; he accommodates himself to them. In the fields near Asmara and Cheren, on the docks of Massaua, in the road-building ditches of the Fascist

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advance, the Italian is content to work back to back with the native—to eat and live as he does, and provide him no example of betterment. British and French and Dutch impose their languages on natives; but no Italian is spoken in Eritrea, save a few words that house servants have picked up.

HALF a century of Italian civilization in Eritrea has brought no schools for the natives, no roads, no hospitals—except one or two clinics for the askari troops. You recall the prediction of one American editor that among the benefits of civilization “Mussolini would bring shoes to the Abyssinians.” The Eritreans, askari or civilian, have not yet been shod, and most of the Italian peasants I saw there were barefoot.”

LET me say that I hold no brief for Mussolini. I think that he is a great man. But that is not the question. It is a question of which is the better civilizing influence, English or Italian. First of all let me say that there was Rome. I saw Roman ruins in England. I use words of Latin origin when I speak English. Secondly, in India bare feet are almost as common as legs. In New England nine and a half Indians were ploughed under to fertilize the soil. England utilizes, Rome civilizes. Rome may be the center of the world to the Italian, but it is not the only place in the world. England is a “tight little isle.” Give Rome time, when she has Ethiopia as long as England has had India we will see a civilized race not a conquered race.

NATIONAL MOVEMENT

(Continued from page 22.)

ices were conducted by the Reverend Michael J. Cannon of Harpers Ferry, the Spiritual Director of the Western Section. Father Cannon also gave Benediction of the Most Blessed Sacrament and led the men in the recitation of the Holy Name plede and litany.

The Reverend Frank P. Ryan of Hancock, Md., preached an eloquent and inspiring sermon on “The Holy Name Man, America’s Bulwark.” Present in the sanctuary were all the priests from the neighboring parishes.